

PARALLELES, CENSURES, OBSERVATIONS.

Aperteyning:

TO THREE SEVERAL WRITINGS,

1. A Lettre written to Mr. Ric. Bernard, by Iohn Smyth.
2. A Book intituled, The Separatists Schisme published by Mr. Bernard.
3. An Answer made to that book called the Sep. Schisme by Mr. H. Ainsworth.

WHEREVNTO ALSO ARE ADIOYND.

1. The said Lettre written to Mr. Ric. Bernard divided into 19. Sections.
2. Another Lettre written to Mr. A. S.
3. A third Lettre written to certayne Brethren of the Separation.

By Iohn Smyth.

Mat. 24. 23. Then if any shall say vnto you, Lo, heere is Christ, or there, beleeve it not.

Vf. 24. For there shall arise false Christs, & false Prophets, & shall shew great signes & wonders, so that if it were possible they should deceave the very elect:
Vf. 25. Behould, I have told you before,

Mat. 7. 15. Beware of false Prophets, which come to you in Sheeps clothing but inwardly are Ravening wolves.

Vf. 16. Yee shall know them by their Fruytes.

Ioh. 10. 1. He that entreth not in by the dore into the Sheepfold but climeth vpon another way, he is a theef, & a robber,

Vf. 10. The theef commeth not, but for to steale, & to kil, & to destroy.

2. Cor. 11. 13. For such false Apostles are deceitful workers, & transforme themselves into the Apostles of Christ,

Vf. 14. And no marvaile, for Sathan himself is transformed into an angel of light.

Printed. 1609.

[January?]

[Smythe, and his Church, went
to Amsterdam in the autumn of 1606.
[October or November]

2d
1026

TO EVERY ONE THAT SEEKETH AFTER
the truth in sincerity: Salutations.

Not every thing, Gentle Reader, which a man writeth privately & sodaynly to his friend is fit to be published openly to the view of the world: neyther did I think that this lettre written to Mr. Bernard in private vppon three dayes meditation should have been made publique in print to every mans eye & censure: which had I thought should have come to passe, I would with better advyse & leisure & so with more mature judgment have concealed & penned it. But seeing it is justly occasioned through Mr. Bernards importunity in his late published book intituled the Soperatists Schisme, & his slanderous misconstructions & misreports vp & downe the country behind my back, that this lettre of myne is strongly suspected of error, bitternes, rashnes, vncharitablenes, & imputations of the like nature; & by reason thereof my selfe falleth vnder the hard & vnknowne, & happily vnderdeserved censure of many well affected to the truth: wheate I cannot but be much wounded, both in myne owne soule inwardly, & in my good name outwardly, which is alwayes better & more to be esteemed then a good oyntment; I thought it much more tolerable to adventure my selfe, by exposing this vntymely byrth, I meane this sodaynly concealed & penned lettre, to the variable censures of the multitude: the by burying it in darknes & silence, like vnto one til borne to superinduce a strong presumption of iustly imputed blame vppon my selfe by reason of this present lettre: Therefore I doe earnestly intreat every one friend, or other, into whose handes this present writing may come, to esteeme it, as it is indeed, even a sodayne private lettre of one friend vnto another; & not to respect it as it now falleth out to be a publique writing proclaymed as it were vppon the house top: I cannot nor may not with fidelity alter one sentence or word of it, but as Mr. Bernard hath it copied in his hands, so have I published it word for word without any the least chandg to my knowledg, least Mr. Bernard should say it is not the lettre he had from mee & that his slanderous collections & aspersions cast vppon mee in respect of the lettre may be perceived by them that read this lettre, or compare it with his book, notes, & speeches: And seeing necessity enforceth the identity of this lettre without correction eyther of matter or wordes, I beseech the Gentle Reader friendly & favorably to construe all things, & interpret them in the better part, promising that if any eyther error in matter or tartnes of speech be manifested vnto mee as my sinne, I shal willingly confesse & repent it before the world.

And so vppon hope of a favorable construction I desire to advertise further that Mr. Bernard had in his hands this lettre of myne six or seven monthes before he published this his book intituled the Soperatists Schisme, which book as may be perceived by this lettre, compared therewith, is principally directed in opposition & reprehension thereof: but how little cause Mr. Bernard had so to doe, may now appeare. For he should have answered before he had opposed: but that which he doth oppose is indeed answered already in the lettre by prevention & anticipatio that I shal not need to make answer a fresh to Mr. Bernard, he being now twise answered, once before his book was published, & now againe since by Mr. Henry Ainsworth: Only I desire the reader to be advertised that ther are some particulars wherein Mr. Ainsworth hath left mee & the truth in the open playne field to shitt for our selves: In regard whereof, as alfo because of Mr. Bernards misallegding & misconstruing divers parts of my letter written vnto him, I have thought

Nov. or
Dec. 1607.

meet, not barely to publish this lettre, but parallele-wise to compare Mr. Bernards booke
Mr. Ainsworths answer, & this my lettre together, as also to annexe a few animadversions
& observations aperteyning therevnto, that by this meanes the agreement & difference
being discovered, the truth may appeare where it is.

Now although it be a greivous thing vnto me to raise vp adversaries against me with
out cause, especially brethren of true Churches; yet seeing I am necessarily interested to
detend the truth manifested in myne owne writings, which I cannot possibly doe but by
way of opposition, the for it commeth to passe that will I, will I, must needs answer the
opponent, lest I betray the truth which by due order I am particularly called & singled
out to deiend. Wherefor for more evidence sake I have caused this lettre written to Mr.
Bern, to be divided into 19. Sections, & in every Section wher need required, I have made
parallels, animadversions, & observations for severall purposes as the reader shal perceave
in perusing the: Finally vpon perswasion of friends, & for further cleering of the truth I
have annexed two other lettres, the one written to Mr. A. S. a Minister of the Church of
England conteyning certayne principall & mayne groundes of our cause which I desire
may diligently be considered of every one that is willing to see the truth: the other writ
ten to certayne brethren of the Seperation for the confirming & establishing of them in
the truth, against the assaults of Satan transforming himself into an angel of light ther-
by the better to deceave the simple; & howsoever it be needlesse to publish any thing
further for the cleering of the truth of our cause out of those mysts & fogs which sub
til disputers & pleaders for corruption have like jannes & jambres those Egyptian juleis
cast before mens eyes, that they cannot readely discern a true serpent from a false: yet bi-
cause new adversaries arise dayly with new shifts & cavils therfor it is not amisse to dis
cover their forgeries also that at the length it may evidently appeare that the truth hath
devoured error as Moses Serpent did the Enchanters: So desiring every one that loveth
the Lord & the truth especia ly Mr. Ainsworth & Mr. Bernard to judg wisely of my cour-
se, & not to take any thing in the evil part which is a strong fruite of the flesh, I cease,
wishing the truth may be honoured though men be shamed, Amen,

JOHN SMYTH.

A LETTRE WRITTEN TO MAISTER

Ric. Bernard Minister off worklop, by Joh. Smith Pastor
off the Church at Ganesburgh.

The First Section.

Sowerby

M Aister Bernard I have sufficient reasons that have moved mee to breake silence in respect of you, & by this Lettre to attempt a further tryall of your pretended Zeale for the truth & faith of Christ; I have long tyme observed the applause yeelded you by the multitude: Likewise I have taken notice of your forwardnes in leading to a Reformation by publike proclamations in severall pulpits out of that Text out Daniell. 3. 16. 17. 18. As if you had meant contrary to the Kings mynd to have caryed all the people in the country after you against the Ceremonies & Subscription: afterward having lost your vicaridge of worklop for refusing Subscription or conformity I have observed how you revolted back & vpon Subscription made to the Prelate of York, have recntred vpon your said vicaridge. Again I have noted your vehement desire to the parsonage of Sawenbie, & your extreme indignation when you were defeated of it; Further your earnest desire to have been vicar of Ganesburgh, & al this after your subscription: besides I have carefully weighed with my self your Readines to embrace this truth wee profess, First, at Sr. VV. Bowes his howle when it was opposed by some adversaries, after that your acknowledging of it before many witnesses at one tyme, & before one or two witnesses at divers tymes, aledging Naamans speech for your continuance in your Ministerie, 2. King. 5. 18. as if thereby you meant to reserve libertie to sinne against your conscience. And now of late I have considered your covenant made with one hundreth people, a thing of such note & observation as that the whole country ringeth of it: but alas againe you have revolted from al this truth (only excepting your opposition against the dumb ministers) & have not only rejected it, but set your self against it, hinder divers from it, both in your pulpits, & writings proclame against it as error & schisme, yea & beginne to justifie all the corruptions of the ministerie, worship & government of the assemblies & all this with a high hand: Al these things & many more I have noted in you, & all the forward professors, yea & the verie enemies also have observed the same. In al which particulars two things may be mynded; your inconstancy: & apostacy: (misconstie not the word) for how can I judg it otherwise seing you have acknowledged the truth, & now reject it & oppose it. your inconstancy in falling of & on so often as you have done: now although these general reasons might have moved any of the Prophets & Teachers of our Church for the truths sake, to have delt with you: & to have discovered you to the simpler sort whome you seduce; yet I have attempted it vpon two private groundes wherein I am especially interestted to this busines: one is certayne aspersions by you personally cast vpon mee: Another is certayne particular oppolitions directed against some of my writings: For the First, you may remember that at Broxtow when you returned from Mr. Hilderham before certayne competent witnesses you vttered wordes tending to this purpose; that in defence of the truth wee profess, I chose

meet, not barely to publish this lettre, but parallele-wise to compare Mr. Bernards booke; Mr. Ainsworths answer, & this my lettre together, as also to annexe a few animadversions & observations aperteyning therevnto, that by this means the agreement & difference being discovered, the truth may appeare where it is.

Now although it be a greivous thing vnto me to raise vp adversaries against me with out cause, especially brethren of true Churches; yet seeing I am necessarily interessed to defend the truth manifested in myne owne writings, which I cannot possibly doe but by way of opposition, the for it commeth to passe that will I, will I, I must needs answer the opponent, lest I betray the truth which by due order I am particularly called & singled out to defend. Wherefor for more evidence sake I have caused this lettre written to Mr. Bern. to be divided into 19. Sections, & in every Section wher need required, I have made parallels, animadversions, & observations for severall purposes as the reader shal perceave in perusing the: Finally vpon perswasion of friends, & for further clearing of the truth I have annexed two other lettres, the one written to Mr. A. S. a Minister of the Church of England conteyning certayne principall & mayne groundes of our cause which I desire may diligently be considered of every one that is willing to see the truth: the other written to certayne brethren of the Separation for the confirming & establishing of them in the truth, against the assaults of Satan transforming himselfe into an aungel of light thereby the better to deceave the simple; & howsoever it be needlesse to publish any thing further for the clearing of the truth of our cause out of those mysts & fogs which subtil disputers & pleaders for corruption have like jannes & jambres those Egiptian jugglers cast before mens eyes, that they cannot readely discern a true serpent from a false: yet because new adversaries arise dayly with new shifts & cavils therfor it is not amisse to discover their forgeries also that at the length it may evidently appeare that the truth hath devoured error as Moses Serpent did the Enchanters: So desiring every one that loveth the Lord & the truth especially Mr. Ainsworth & Mr. Bernard to judg wisely of my course, & not to take any thing in the evil part which is a strong fruite of the flesh, I cease, wishing the truth may be honoured though men be shamed, Amen.

JOHN SMYTH.

A LETTRE WRITTEN TO MAISTER

Ric. Bernard Minister off worklop, by Joh. Smith Pastor
off the Church at Ganesburgh.

The First Section.

Sowerby

Maister Bernard I have sufficient reasons that have moved mee to breake silence in respect of you, & by this Lettre to attempt a further tryall of your pretended Zeale for the truth & faith of Christ: I have long tyme observed the applause yeelded you by the multitude: Likewise I have taken notice of your forwardnes in leading to a Reformation by publique proclamations in severall pulpits out of that Text off Daniell. 3. 16. 17. 18. As if you had meant contrary to the Kings mynd to have caryed all the people in the country after you against the Ceremonies & Subscription: afterward having lost your vicaridge of worklop for refusing Subscription or conformity I have observed how you revolted back & vpon Subscription made to the Prelate of yorke, have recntred vpon your said vicaridge. Again I have noted your vehement desire to the parsonage of Sawenbie, & your extreme indignation when you were defeated of it; Further your earnest desire to have been vicar of Ganesburgh, & al this after your subscription: besides I have carefully weighed with my self your Readines to embrace this truth wee professe, First, at Sr. VV. Bowes his howle when it was opposed by some adversaries, after that your acknowledging of it before many witnesses at one tyme, & before one or two witnesses at divers tymes, alledging Naamans speech for your continuance in your Ministerie, 2. King. 5. 18. as if therby you meant to reserve libertie to sinne against your conscience. And now of late I have considered your covenant made with one hundreth people, a thing of such note & observation as that the whole country ringeth of it: but alas againe you have revolted from al this truth (only excepting your opposition against the dumb ministers) & have not only rejected it, but set your self against it, hinder divers from it, both in your pulpits, & writings proclame against it as error & schisme, yea & beginne to justifie all the corruptions of the ministerie, worship & government of the assemblies & all this with a high hand: Al these things & many more I have noted in you, & all the forward professors, yea & the verie enemies also have observed the same. In al which particulars two things may be myaded: your inconstancy: & apostacy: (misconlie not the word) for how can I judg it otherwise seing you have acknowledged the truth, & now reject it & oppose it. your inconstancy in falling of & on so often as you have done: now although these general reasons might have moved any of the Prophets & Teachers of our Church for the truths sake, to have delt with you: & to have discovered you to the simpler sort whome you seduce: yet I have attempted it vpon two private groundes wherein I am especially interested to this busines: one is certayne aspersions by you personally cast vpon mee: Another is certayne particular oppositions directed against some of my writings: For the First, you may remember that at Broxtow when you returned from Mr. Hilderham before certaine competent witnesses you uttered wordes tending to this purpose; that in defence of the truth wee professe, I chose

out a just adversary (viz. Mr. Rich. Clifton) to deale withall; a man that could not dive into the depth of my arguments: & that I refused to deale with you in that respect. This speech favoureth verie strongly of pride, which vice take you heed of especially: it conteyneth also an vntruth, & manifesteth contempt against a man of better hability then your self in the judgment of them that know you both, besides the wrong that you doe mee, as if I knowing the cause wee tellise to be weake & bad durst not adventure it to the trial of your sufficiency & diving wit: but in good earnest Mr. Bernard tel mee: is your dealing vpright in this point? Doe not you remember that you have in your handes & had in your handes at that instant when you vttered those wordes my answer writtē in one Columne, to certayne doubts & objections you made written in another Columne, which I desired you to answer & where to as yet I have received no answer from you? Surely you may pretend holines & zeale for the truth; but this dealing & these speeches declare no such matter: yea rather they do manifest the corruption of your hart: This your speech & dealing is one reason that moveth mee in Special to deale with you that your mouth may be stopp'd in that behalf: although it be stopp'd already sith you answer not my writing that is in your handes: & for Mr. Richard Clifton; I assure my self as you shal find shortly to your little credit, he wil approve his sufficiency to be Superior to your diving witt: A Second reason that in particular leadeth me to medie with you in this matter, is your oppositions against some truths which I have exprest in some of my writings.

Paralleles : Censures : Observations :
aperteyning to the first Section.

The place of Daniel mentioned in the beginning of this Section is: Dan. 3. 16. O Nebuchadnezzar wee are not careful to answer thee in this matter : 17. Behold our God whome wee serve is able to deliver vs fro the hote fiery fornace, & he will deliver vs out of thyne hand, o King, 18. But if not, be it knowne to thee o King, that we wil not serve thy Gods, nor worship the golden image which thou hast set vp.

This place of Scripture Mr. Bernard handled oft tymes in several places, in so much as every man conceived that he would have been a ring leader to reformation : For the circumstances being considered, that this Scripture was handled when the King vrged Subscription & conformity throughout the whole land, & when divers of the forwardest preachers were silenced, & himself then endangered to leese his vic ridge: that then he should thus p each was enough to have brought him within the compasse of petty-rebellion, in stirring vp the myndes of the people against the Kings proceedings: besides the shew of the text might afford that he compared the King to Nebuchadnezzar: Subscription, to the Kings commaundement of worshipping the golden image: Refusal of Subscription, to the Refusal of worshipping the golden image: the parts of Subscription to the golden image: the Ministers refusing Subscription to the three persons that refused to worship the golden image: their Resolution & courage to the Resolution of those three: The Prelates that vrged Subscription & conformity, to the accusers of the Jewes: I would therfor know of Mr. Bernard whether his mynd be now altered from that he held when he Preached these Sermons vpon this text, if yea: then I demaund whether
feare

fear of affliction & love of his living & reputation with the world, have not caused that in him: & whither a man should beleve him rather now he is a formalist, then before when he was a reformist.

The place of Naaman the Assirian is this: 2 King. 5. 18.

When I bow in the howse of Rimmon to worship, the Lord be mercifull vnto thy Servant in this point.

By this place Mr. Bern. intended to sinne against his conscience for he did acknowledge this truth wee now professe divers tymes, & was vpon the point of Seperation with some of his people with him: yet loving the world & prefermet as Naaman is thought to doe he chose rather to stay stil in his vicaridge against his conscience, then to leese it & to follow Christ with a good conscience: do you not remember Mr. Bern. what you said to mee & Mr. Rob. Southw. coming together from w: that speaking of the daunger of walking in this truth of Christ we now proteste you said you could easely die vpon the tre for the truth, but you could not without great horror think of being burned as the Martyrs were in Q. Maryes dayes? & that all the journey you were casting how to dispatch your estate & to get away with safety: I speake this to prove vnto you & the world, that you were as forward to the truth of Christ with vs then, as you were before to the cause of the Reformists: & yet as then so now you have wholly & I feare finally apostated from it: the L. be merciful vnto you in these your sinnes: wherevpon this followeth that if ever you come to the truth of Christ wee profess, you can not be admitted into the office of Elder in the Church, but therein you must beare your iniquity, bicause you have apostated fearfully from the truths you did acknowledge, therein giving Suspicion of your constancy & faithfulness for the tyme to come: & whither you be a worthy Minister of your owne Church, lett the Reformists judge who have be trayed their cause into the Prelates handes so shamefully as you have done: wherfor be it knowne vnto you, first, that wee reject you. Secondly, that the Reformists have just cause to reject you. whither then wil you goe, but to your Ll. the Prelates to whome you have sworne your Can. obediēce, & vnto whome you have now at the last fully returned as it were a dog to the vomit, & a swine to wallow in the myre.

But your covenant Mr. Bern. is beyond all the endeavors of al the reformists of the land that you should cull out an hundreth persons of so many parishes so far distant to enter covenant together not to heare the dumb Ministers, to watch one over another, to admonish one another, &c. And therevpon to receive the Lords Supper: What? was not the covenant the Church of England large enough, but you must enlarge it thus? Did not your conscience tel you then that the dumb ministry was unlawful? that you sinned in not admonishing your brethren & therfor went to seek out an hundreth brethren where your professor or agent could find them? That al your parish were not your brethren, being not of your covenant, though of the covenant of the Church of England? or that you had two sorts of brethren, one of a general nature, viz: all the people of the parish? another of a Spiritual nature, viz: Those hundreth persons of your covenant? & yet that you admitted both those sorts of your brethren to all the holy things among you, excepting the particular covenant? I pray you with your logick, or divinity, justifie vnto vs these things. But now all this is forgotten & the Prelate of York hath so bewitched you with his flatterie, eloquence, & aungels, that your covenant is profaned & cast
in the

like the ſtaffe of reed, & you juſtifie your wonted ſpeeches, you love the world, & eaſe with all your hart; & therfor I ſay vnto you with the Apoſtle; The love of the Father is not in you: I do therfor Proclame you vnto the whole land to be one of the moſt fearful Apoſtates of the whole nation that excepting, VVhyte, & Claphā, you have no Superior nor equal that I know or remember, who have thus often confeſſed & witneſſed much truth, & now not only have fallē from it, but have ſo childiſhly & yet moſt ſlaunderouſly written againſt the cauſe of the Lord, to blaſpheme the name of the Lord, his Tabernacle & them that dwell in Heaven, as if, becauſe your ſinnes werē not known Sufficently to the world, your would with inck & paper publiſh them to al men & ages to come, that they might remain in record againſt you vpon the file at the day when the Lord ſhal recompenſe every man according to his worke.

But Mr Bernard ther is yet one other thing that I muſt diſcover to the world; namely that you have written a book againſt the Prelates, wherein you have proved by divers arguments that their authority is Antichriſtian: this book ſome of your Friends have ſee & read & though you durſt not print it your ſelf, yet you would have been content a Friend ſhould have cauſed it to be publiſhed vnder the vizard of an vnknown Author: is not this ſo Mr Bern? then tel mee with what face, or conſcience you can Subſcribe to the Prelacy, you can plead for the Prelacy: is not this to build that which you have deſtroyed? Surely all theſe things compared together do plainly convince, your deep Hypocriſy: & yet in your pulpit & among the ſimple ſort you would ſeem a brother to the Souines of Thunder: but I deſire the Lord to open the eyes of his people that they be no longer deceived by ſuch Phariſaical Hypocriſts as your deedes maniſeſt you to be even in the indifferent cenſure of thoſe that love you beſt.

Now therfor to conclude this Parallele of your Famous or rather infamous acts: compare your reſolution againſt Subſcription & conformity, with your Subſcription to the Pre late of york: your acknowledgment of the truth with Naamāns preſumptiō to ſinne: your covenant, with your conformity: your book againſt the Prelates, & your book againſt the Separation & ther vpon it will follow, that you are as chandgable as the Moone, as mutable as Proteus, as variable as the Chameleon. And whereas you object againſt me pag. 37. & 73. that before I came to the truth I wrote againſt it & was diſtracted to & fro before I ſaw it cleered to my judgment & conſcience, I muſt needs acknowledge it ſo to be, which was my greater ſinne, & the weaknes of my vnderſtanding, but therein the L. hath ſhewed mercy vnto me, which mercy I deſire alſo for you: but what is this to excuſe your ſlaundering, rayling, ſcoffing, inconfſtancy, Apoſtacy, conformity, ſubſcription, blaſphemy, & the reſt which you have plentifully diſcovered to al the world: Shew me, how & when after the acknowledgment of the truth, I fell back as you have done many tymes: that I ever yeelded to the Prelates, conformity, or Subſcription, after I once withſtood it: & among the reſt of your follies ther is one vntruth that I did kneele downe & praife God for Satisfaction after doubting, Not ſo: I remayned doubting alwayes till I ſaw the truth after I once doubted, but during the tyme of my doubting which was 2. Months at the leaſt I did many actions arguing doubting, but that I ever fell back from any truth I ſaw I praife God, I can with a good conſcience deny it, & you are never able to prove that againſt me: but the L. wil cut out the tong that ſpeaketh lyes.

The

The second Section.

These oppositions of yours you have written in a lettre which came of late to my sight: which are thus in your lettre.

Touching your opinions in these things shall I never be perswaded that you doe well in:

1. In Separating from all the Reformed Churches.
2. In holding that one sinne of one man publicly & obstinately stood in & not reformed by a true constituted Church doth so pollute it, that none may communicate with it in the holy things of God til the partie offending be by the Church put out after lawful conviction.
3. In maintayning that its not lawful to heare any ministers amongst vs whatsoever thy be, nor to joyne in prayer with such as feare God among vs.
4. In holding that Princes have no more to doe in Ecclesiastical causes, the one of you in a particular congregation.
5. That the powre of binding & loosing is given to the whole multitude, & not to the principal members thereof.
6. that the word truly preached & Sacraments rightly administred are no infallible tokens of a true Church.
7. That a minister may be made without Elders ordinarily I meane for extraordinary courses are not now to be vsed, for ought I see.
8. That such as are not in your way are to be accounted without after the Apostles meaning, 1. Cor. 5. 12.
9. That those which are not of a true constituted Church are no subjects of Christs Kingdom.
10. That an erroneous constitution of a Church is a real Idol.
11. That only Saints as Mr. Smith defineth them by 4 properties are the matter only of a visible Church.
12. That every of our assemblies are false Churches, al our ministers false ministers, our worship a false worship.
13. That a company truly fearing God, if any open wicked joyne with them are not capable to chose them a minister over them.
14. That baptisme is not administred among vs simply into the faith of Christ, but into the faith of the Bbs. or Church of England.
15. That ministers ought only to live of voluntary contribution & not of stipends or any set mayntenance.
16. That our Churches ought to be rased downe, & not to be employed to the worship of God. Al which I do verely beleeeve to be errors, & I see not which way men can joyne to you to swallow vp al these as truths into which you doe runne in avoyding our corruptions; & that with such deep condemnation of vs, as is greatly in your behalf to be lamented: but I am tedious, &c.

R. B.

This is your writing word for word: wherein you have taxed mee by name in one particular, & indeed in most of them: it shalbe my part therfor to cleer these matters for your information, that if it be the wil of God, you may see the truth & walk in it, which I unfeynedly desire of the Lord; or els that you may no longer seduce others from the

truth, your corrupt walking being once discovered vnto the simple: my intert therfor is not to take these points in that order which you have placed them in, but to assume the in the natural order where in things usually among Schollers are discoursed.

Parallels, Censures, Observations, aperteyning
to the Second Section.

I desire heer to aduertise the reader, that these 16. points which Mr. Bern. accounteth error are againe in his book intituled the Separatists Schisme rehearsed, refined, augmented, changed, as it pleaseth the forger into another order, shape & number which it shal not be impertinent heer to propound for evidence sake, that the Reader comparing these 16. points with those 22. (For so they are in number) may discern the agreement & difference, & so more fully be informed of the whole cause.

The particulars are these following, as they are expressed in diuers pages of his booke as, pag. 78. the title of them is this.

The Errors of the Separatists, & the matter of their Schisme.

1. They hold that the constitution of our Church is a false constitution, pag. 78.
2. They hold our constitution a real Idol, & so vs idolaters, pag. 79.
3. That such as are not of a particular constituted Church (to wit such a one as theirs is) are no subjects of Ch. Kingdom, pag. 80. 81.
4. That all not in their way are without; & do apply agais vs, 1. Cor. 5. 12. Eph. 2. 12. pag. 82.
5. That only Sayntes, (that is) a people forsaking al knowne sinne of which they may be convinced, doing al the knowne wil of God: in cleasing & abiding ever therein, are the on'y matter of a visible Church, pag. 83.
6. That the powre of Christ, that is, authority to preach, to administer the Sacraments & to exercise the censures of the Church belongeth to the whole Church, yea to every one of them, & not to the principal members thereof, pag. 48.
7. That the sinne of one man publicly & obstinately stood in being not reformed, nor the offender cast out, doth so pollute the whole congregation, that none may communicate with the same in any of the holy things of God (though it be a Church, rightly constituted) til the partie be excommunicated, pag. 102. 103.
8. That every of our assemblies are false Churches, pag. 109.
9. Al our Ministers say they, are false Ministers, pag. 128.
10. Our worship say they is a false worship, pag. 146.

Divers other opinions they hold which I will also set downe; & they be these, pag. 150. 151.

1. That our congregations as they stand are all & every of them vncapable before God to chose them Ministers, though they desire the meanes of salvation, pag. 151.
2. That God in our best assemblies is worshipped after a false manner, pag. 151.
3. That baptisme is not administered into the faith of Ch. simply, bur into the faith of Bishops or Church of England, pag. 152.

4. That

4. That our faith & repentance is a false faith & false repentance, pag. 154.
5. That our Ministers converting men to God heere, do it not as Pastors, but as Teachers, pag. 152.
6. That our Church standeth in an adulterous estate, pag. 152.
7. That they cannot say certainly by any warrant off Gods worde that any of vs hath eyther sayth, or seare god, pag. 152.
8. That none off our Ministers may be heard, pag. 151.
9. That it is not lawfull to joyne in prayer with any off vs, pag. 155.
10. That Ministers may not celebrate marriage, nor bury the dead, pag. 156.
11. That Ministers should only live off voluntary contribution, & not eyther off sett stipends or tithes, pag. 156.
12. That our Churches ought to be rased downe, & not to be employed to the true worship of God, pag. 156.

And thus much off this & al other their Brownistical opinions, pag. 157.

This is the Recapitulation of our Brownistical opinions, as Mr. Bern. of his blasphemous vncharitablenes giveth them their denomination: Remember herein that every cōpany of men whome god raised vp in this latter age to testifie for the truth against the man of sinne, hath been intituled with like names, as Lutherans, Calvinists, Zwinglians, &c. As in the act; Christians are called the Sect of the Nazarenes. where I for my part should rather gather encouragement in the truth we hold then any discouragement, seeing no other thing befalleth vs herein then befell al the witnesses of the L. truth in al ages; but let Mr. Bern. & his conforts understand that we chardge them with Antichristianisme, which they can not deny, but which the best & most sincere professors of the land acknowledge, but the truths which he calleth Brownistical, we iustifie frō the holy Scriptures, wherein let Mr. Bern. consider whether he doe not wound the Holy Scriptures, the Holy Apostles, Christ Iesus himself, & the Holy Spirit, the author off the Holy Scriptures, & that through our sides. For if these opinions as wee hold them be the truth of God, then is he a blasphemer in a very high degree & I would know whither he that heretofore oft tymes confessed them for truths can now without horrible impiety apostacy & blasphemy, proclaime them Brownistical opinions: see also whether his conscience can be cleer in this

Now Further I desire the reader to compare these 22. particulars, with the 16. points which I in this lettre have answered, & thereby he shal observe two things. First that Mr. Bern. herein chardgeth vs with nothing truly which is not already answered in this lettre, & therfor he needed not againe to have objected these things publicly except he had first published the lettre & answered the particulars therof, but herein it seemeth he thought to blear the eyes of the world, & to beare mē in hand that he had somthing to say which was vnanswerable, which notwithstanding was already answered as may be perceived. Secondly, that this book of Mr. Bern. is most properly & directly aymed at my lettre, wherein I am most especially interestted to yeeld answer, & although it be once answered by another: & happily may receive a third answer, yet I cannot overpasse it least I seme to betray the truth who am by name singled out to the cōbat: finally seeing Mr. Bern. hath published against vs without answer to this lettre, let vs also herein cōsider his fraud & deceit, in perverting, misconstruing, adding, detracting, falsely chardging vs following therein the Jealousy off his Father the Devil, with Christ, & our first parents:

For all these evil courses I wil discover evidently to the reader, that Mr. Bern. in the particular Sections of this lettre hath vied with mee: & so let these be added to his former sinnes mentioned in the First Section, & it wil appeare that he is now manifested by the L. to be one that hath fulfilled the measure of his iniquity.

The third Section.

The first point therfor that I wil speak to is your tenth. viz:

10. That an erroneous constitution of a Church is a real Idol.

Heer I would sayne knowe whence you had this position , I confesse I have written some such thing : but neither have I written neyther doe I hold it as you propound: I say that a Religious society framed after the invention of a mā without the warrant of the word is a real Idol: but I do not say that some errors in the cōstitution of a Church maketh that Church a reall Idol: For as in generation every fault in the seed which is the matter, as for example a seed inclined to the gont , or consumption, or stone doth not make a false man, but the partie begotten may be a true man not withstanding the infirmity of the seed: So in the constitution of a Church not every error , (as if the members wherof the Church is framed have ignorances errors or infirmities in them,) maketh the Church a real idol: For so ther should never possibly be a true Church in the world, seing it is impossible to find men free from error. Therfor this is the ground that I hold, that if either the matter of the Church be not such as the word teacheth , but a devised matter: or of the forme be not that which the word teacheth , but a devised forme: or if the Church have not the properties which Gods word teacheth, which doe necessarily proceed frō the forme induced vpon the matter : then such a Church I avouch to be a real idol: take a similitude to illustrate it : The seed of an asse & a horse mingled together in generation doe not produce eyther a true horse, or a true asse, but a third thing formally differing from both viz: a mule: even so wicked men joyned with Godly men in a Church, doe not produce a true Church, but a false Church, viz: a reall Idol the church of Antichrist. For this point consider what the holy Ghost writeth: **Apoc 18. 2.** That Antichrists Church is ther Prophefied to be a cage of every vnclene & hateful byrd, which might not be eaten or offered in Sacrifice by the Holy people, **Deut. 14. 3. 11.** againe, **2. Cor. 6. 14.** The Apostle willet the Corinthians not to yoke with vnbelievers because as in the old Testament the Holy people were forbidden to yoke an oxe which was a cleane creature, & an asse which was vnclane to draw the plough together, **Deut 22. 10.** Even so the faithful may not now yoke themselves to draw the L. plough with vnbelievers, because they may have no communion, concord, agreement, followship, or part the one with theother, but the faithful who are righteousnes, light of the body of Christ the Temple of God, the Children of God, must come out from the vnbelievers, who are vnrighteousnes, darknes, of Belial, the habitation of Devils, **Apoc, 18. 2.** yea & must be seperated from them: & must touch none of there vnclannes. For if they stil stand in confusion with the vnbelievers, consenting to al ther sines, they in that constitution are not a true Church, but the prayers they offer vp with the prayers of the wicked, coming from that false constitution are tainted with the idolatry of that constitution : but perhaps you wil say that although a false constitution be a sinne. yet it is not Idolatry: you must manifest it to me to be a sin of another commandemēt if you plead that : o-

ther-

therwise I stil hold it to be a sinne of the Second comaunderment viz: to worship God in a constitution of an humane inuention, even as it was in the Church of Ieroboams inuention; & as it is in a popish parish assembly, & as it is in the English assemblies: now further to prove vnto you that a false constitution of a Church is an Idol : I use these places.

2. Cor. 6. 16. VVhat agreement hath the Temple of God with Idols?

The faithfull who have made a covenant with God are heer called the temple of God: & therinto are Idols opposed: signifying that an assembly of men who are vnfaithfull, (though some faithfull me be among them who are comaundered to come out & to be Seperated) endeavoring to worship God after ther fashion are an Idol: therfor if the temple of Ierusalem now stood, & the Iewes assembled to worship God ther after the fashion of the Old Testament, that assemblie was an Idol: So are the assemblies of Turkes Idols: So are the assemblies of Papiists Idols; as Abbayes, Monasteries, &c. Such are al churches framed of a false matter, or having a false covenant.

1. Ioh. 5. 21. Babes keep your selves from images. Zach. 11. 17.

The Apostle who wrote the Revelation forseeing through the Spirit of prophecy the abhominable Idolatries of Antichrist, which would grow vp in the Church giveth the Churches a caution especially to take heed of those Antichristian Idolatries: now the Idolatries of Antichrist are not heathenish & paganish, but of another name, viz: not false Gods, but meanes invented by men to worship the true God in or by: Hence I gather thus:

VVhatsoever meanes is devised out of a mans brayne & vsed as a meanes to honour God in or by, is an Idol:

A devised constitution of a Church is of that nature.

Ergo an Idol.

For further amplification whereof consider that as a false minister (whereof afterward) is an Idol minister; Zach. 11. 17. So a Church of a false constitution is a false Church: that is an Idol Church: & as it was vnlawfull yea flat Idolatry for a Priest of Ieroboams devising to offer Sacrifice to the L. So is it also Idolatry to offer vp service to God in a Church of a false constitution.

Col. 2. 23. Mat. 15. 9. wil-worship & wayne-worship is forbidden in these two places: namely, such worship as is offered to God after the wil & precept of man, whose wisdom is enmity to God:

But a false constitution of a Church is after the will & precept of man even invented & devised: go it is forbidden: but wil worship & wayne worship is a transgression of the Second comaunderment, go: it is idolatry, & so that false Church wherein or whereby it is offered vp to God an Idol.

These things are manifest to him that wil not blindfold himself, I pray you consider of the particulars by mee alledged: & if you find a truth in them embrace the truth & lead on your people with you to the truth: if not, let vs heer from you an answer, that we may see our errors, & wee wil & can reforme: so cannot you so long as you stand as you doe; ther is no way to reforme but to Seperate, as we have done already.

Paralleles, Censures, Observations, aperteyning
to the third Section,

I published a little Methode not long since intituled, Principles & inferences concerning the visible Church: in the tenth page of the book I write thus: visible Churches constituted according to the devise of men are Real Idols.

Mr. Bern. in the beginning of his third Section chargeth vs to hold,

That an erroneous constitution of a Church is a real Idol. & in his book intituled the Seperatists Schisme pag. 79. hath these words: They hold our constitution a real Idol. & so vs idolaters. & pag. 152. of the same book he writeth thus: that our Church (viz: the Church of England) standeth in an adulterous estate: accounting this as an error that wee defend.

Mr. Ainsw. in the answer to Mr. Bern. pag. 172. saith. that a false constitution of a church set vp in stead of a true, what is it better then a very Idol?

Heer let vs consider the difference & agrement betwixt Mr. Ainsw. & me: he saith a very Idol, I say a real Idol: I call a false constitution a real Idol, For that in existence & being it is an Idol: Mr. Ainsw. calleth a falsely constituted Church a very Idol, because it is indeed & truly an Idol: heer is little difference except it be in wordes: but for the further clearing of my position viz: that a falsely constituted Church is a real Idol: two things must be discovered: 1. what an Idol is: 2. what Real is.

For the first vnderstand that most properly an Idol is contrary to an ordinance appointed by God in matter of Religion: So the Apostle willethe the brethren to keep themselves from images or Idols, 1. Joh. 5. 21. & the Lord himself in the Second Commandment forbiddeth, vnder the phrases of making & worshipping images, al inventions of men in matter of Religion, Exod. 20. 4. 5. Now matter of religion especially sublieth, in Religious worship, or religious government, For the Saynts are made Kings & Preitts vnto God: & as Kings they exercise a regiment, as Preitts they performe their Sacrifices Revel. 1. 6. 1. Co. 6. 1-9. 1. Pet. 2. 5. & therein they performe homage to the Lord, & submit their consciences to be wrought vpon. & seing the conscience must bow only to the Lord, & not to man otherwise then in the Lord, therfor in matter of Religion the conscience is not to yeeld to any thing devised by man: but must alwayes have the Lord for the leader & Governor therein: hence then it soloweth that whosoever substituteth any devise of man, any thing taught by the precept of man: Mat. 15. 9. Esay 29. 13. any will worship, or any ordinance of the world in matter of Religion, setteth vp that which is contrary to the Lords ordinance, contrary to the Lords wil, contrary to the Lords wisdom, & I would sayne leame whether this be not an Idol or image: So that Idols are of two sorts: 1. A false God, 2. A false meane to honor or submit, or doe homage to the true God in or by: as a false or devised tyme, place, person, instrument, action, & if ther be any thing of the like consideration: therfor a false or devised tyme may be caled an Idol day as 1. King. 12. 33. the month which Ieroboam appointed for the worship of his Calves is called the month which he had forged of his owne hart, that is an Idol moneth & so by consequent the 15. day of that moneth an Idol day. So in the old Testament the place where God was to be worshipped was the Tabernacle or Temple. Deut. 12. 5-8. & ther for the high places in Iudah also Dã & Bethel in Israel were Idol places because they were places forged out of the harts of them that first appointed them: such were al the places dedicated by the hethen to worship their Gods in, which therfor were commanded to be rased downe: Deut. 12. 1. 3. so likewise a shepherd or minister framed according to the devise

devise of man's called a foolish or Idol Shepheard: Zach. 11. 17. Such were Ieroboams Priest 1. King. 12. 31. & the false Apostles, 2. Cor. 11. 13-15. who are therefor called the ministers of Sathan: In like maner Gideons Ephod: iudg. 8. 27. Michaes Ephod, Teraphim & molten image, iudg. 17. 4. 5. The brazen Serpent 2. King. 18. 4. being instruments of idolatry might justly have been called Idol instruments: & so forth for actions. Thus we see the first point what an Idol is, & by consequent that Idols are infinite in number, & that they are not only 47. as Mr. Bern. sayth Marlorat reckoneth them: & againe that Mr. Bern. question is answered which he maketh pag. 152. what Idol worship wee Saith Mr. Bern. I answer that Mr. Bern. doth both worship an Idol, & worshipping in or by Idols: The Idol which he worshippeth is a false Christ, who is neither a King to him, seing he submitteth not to his Kingdome & ordinances thereof, nor a Priest, seing he yeeldeth not to his true Ministerie, nor a Prophet, seing he receiveth not the Holy doctryne which he teacheth: but yeeldeth to a Kingdome, Priesthood & Prophecy erected & established according the doctryne & commaundements of men: as shalbe sufficiently cleered here after & hath been oit tymes already done: The Idols where. n & wherby he worshippeth, is, 1. his owne false Church, 2. his owne false standing as a member of the false church 3. his owne false Ministerie, 4. his owne false parish Church, or Idol Temple, 5. his service book, 6. his Lords the Prelates, their courts, & ministers wherin & whereto he submitteth. Generally: look how many Prelates, Priests, Deacons, Parishes, Temples, Service books, Surplices, Crosse, Holy dayes, Courts Ecclesiastical, Officers in these Courts there are in the Land: So many Idols there are: that wee may say as Esay. said in his tyme of Iudah, Esay, 2. 8. their land is ful of Idols. & so this question of yours Mr. Bern. is answered: Now the second point to be manifested is. What is Real: I opposed Real to mental as may be seen Princip. Inferenc. pag. 9. & 10. Mental or intellectual is that which hath his being in the mynd or vnderstanding: as the frame of the English Churches conceived in the mynd, I called a mental Idol: Real is that which hath an existence & being out of the mynd & concept: as the Parish Church of workop, whereof Mr. Bern. is vicar, is a real Idol, having existence, & being not only in the mynd & concept, but also in deed & truth. Now Real is eyther Natural, or Moral, or Artificial, or Political. Natural as a man, Moral as vertue, Artificial as a howse, Political as a Cittie or common wealth, & whereas I called a falsely constituted Church a real Idol, I intended it a real Politique Idol: For so a Church is a politie, Cittie, or common wealth. Revel. 11. 2. & 18. 1. VVherefore as the true Church is the Holy Cittie the new Ierusalem that commeth downe from God out of heaven: Revel. 21. 2. Even that true Politie & common wealth of Israel, Eph. 2. 12. So the false Church is Babylon, Egypt, Sodom, that Cittie, Politie, common wealth, or Synagogue of Sathan: & so a Political Real Idol: & therfor the English assemblies being proved to be false Churches, are real Idols. Let vs in the next place consider what Mr. Bern. saith to these things: First he saith the Scripture never taketh an Idol in this sense: I have both in this Section of my letre, also in this Parallele shewed him already that an Idol is so taken in the Scripture, but for further evidence I use this argument.

That which is contrary to a true Church is an Idol.

A falsely constituted Church is contrary to a truly constituted Church.

Ergo: A falsely constituted Church is an Idol.

The Major is true by natural reason as also by the consideration of the nature of contraries: For as light is contrary to darknes, vertue to vice: white to black: fire to water: So is true contrary to false, & a true Church, to a false Church.

The major is the Apostles owne argument, 2. Cor. 6. 16. his wordes are: what agreement hath the Temple of God with Idols? whence I reason thus:

That which is contrary to the Temple of God, is an Idol.

That which is contrary to the true Church, is contrary to the Temple of God
For the true Church is the Temple of God.

Ergo: That which is contrary to the true Church is an Idol.

Herevpon it followeth that seing the Apostle opposeth an Idol to the temple of God as he opposeth light to darknes, Christ to Belial: & seing the Temple of God is the true Church, therfor an Idol in that place is a false Church: now Mr. Bern. with al your learning avoyde this place, & I wil yeeld you this particular.

Further, A false Christ is an Idol.

A false Church is a false Christ.

Ergo, a false Church is an Idol.

The Major is vnderminable.

The Minor is proved two wayes: First by the contrary thus:

A true Church is true Christ as may be collected from these two places, 1. Cor. 12. 13
Gal. 3. 16.

Therfor a false Church is a false Christ.

Secondly it may be proved by Christs owne wordes, Mat. 24. 24. ther shal arise false Christs, & false Prophets, that is to say false churches, & false Ministers which profess & teach doctrynes of the Lord Iesus falsely, both of his person & offices as the Arrians, the Lutherane vbiquitists, the Papists, the Anabaptists, &c. Thus you see wee have proved vnto you now this second tyme that a falsely constituted Church is a real Idol. But bicause you cannot soundly answer, therfor blasphemously you scoffe at the doctryne of the constitution of the true Church, wee doe constantly & bouldly defend that out of a Church truly constituted (when a man can & may ioyne therto) no ordinance of God can be accepted, neyther preaching, nor praying, nor Sacraments, nor any other religious action. what the Lord accepteth in secret that we dispute not: but what the word of God teacheth vnto vs to be acceptable that wee speak of.

And tel me Mr. Bernard, can ther be a true ministry, a true baptisme, a true faith, true prayer, true preaching, or administring the L. supper true excommunication in the church that is falsely constituted? did the L. accept of the Sacraments & Sacrifices of the Church of Israel constituted by Ieroboam that author of Idolatry? doth not the Lord say vnto that people in that false Church, Lo, Ammi, Lo, Ruhamah, No People, No Pitie, Hosea, 1. 6 9. & is not the Lord as severe now against a Church falsely constituted in the New Testament, as he was against the false Church of the ten tribes in the old Testament? or do you think that the Lord accepteth of a false faith, ministry, baptisme, prayer, preaching, excommunication & the rest? make these things agree Mr. Bern. if you can: if you cannot, cease your scoffing, & give glory vnto God; I demand of you: do you think that God accepteth the prayers & Religious exercises of the Papists, the Arrians, the Anabaptists,

Baptists, the Familists, or any other heretiques or Antichristians; if not what is the true cause that God accepteth them not? is it not for that there is not that true communion of the Saynts there, the true Church, the true spouse of Christ, the Spiritual Temple where God hath provided his presence? So then it followeth invincibly that a true constitution of a church, that is a true communion of Saynts, is that only lawful religious society, or communion of men, whereby God wilbe honoured, wherein he wilbe served, & wherto he hath promised his presence & acceptance: & as conventicles are unlawful assemblies of men in civil States, so are all false churches unlawful ecclesiastical assemblies & the actions therein performed unlawful, & so abominable in the sight of God; the summe of all is briefly thus much.

That communion of men wherto God hath given the covenant: the Holy things the promises, Christ for King, Priest, & Prophet, is only accepted, & their Ecclesiastical actions only acceptable: But a true visible church, that is a communion of Saynts, joyned together in the true covenant, is that only communion of men wherto God hath given his covenant, his promises, his holy things, Christ for King, Priest & Prophet.

Therefor a true visible church, that is a communion of Saynts, & their actions ecclesiastical, as preaching & prayers, &c. are only accepted, & by consequent on the contrary I inferre thus.

That communion of men wherto God hath not given the covenant, the holy things the promises, Christ for King, Priest, & Prophet, is not accepted of God, neither their actions ecclesiastical are acceptable.

A Church falsely constituted (as in the old Testament was the Apostate church of the ten tribes, & in the new Testament is the churches of Antichrist) is such a communion of men, wherto God hath not given the covenant, the holy things, the promises, Christ for King, Priest, & Prophet.

Therefor a church falsely constituted is not accepted of God, neither are their actions ecclesiastical, as prayer, preaching, &c. acceptable in the sight of God.

Herevpon I conclude not as Mr. Bern. blasphemously scoffeth that the Idol or Goddesse constitution, but that the true constitution of a Church which is the Lords Holy ordinance is that which Sanctifieth all ecclesiastical actions: & that a false idolatrous, Antichristian constitution of a church, corrupteth, pollureth, stayneth all the ecclesiastical actions of that false church: So saith the Apostle, vnto the pure all things are pure; but vnto them that are defiled & unbelieving is nothing pure. Tit. 1. 15. & this is my wellbeloved sonne (saith the Father from heaven) in whome I am wel pleased, Mat. 3. 17. & God heareth not synners, but only the true worshippers; Ioh. 9. 31.

Finally, I avouch that a falsely constituted church is a greater & more abominable Idol, then any Idol that possibly can be in a true church: For a false worship, Ministry & government may be indeed in a true Church through ignorance & the like occasions: But a true ministerie, worship & government cannot possible be in a false Church: For the true Ministerie, worship, & Government are the Holy things of God, which are not given to false Churches, but only to the true Churches of Christ, the true communion of Saynts; & a false Church being an Idol doth convey her idolatrous & false constitution as a poison through all her Ecclesiastical actions or workes of communion;

breely therefore to compare True & False: Idols & Ordinances together: Bonum quod communius eo melius: Malum quo communius eo peius: They are two maximes true in nature & experience, & so also in Religion: Truth & ordinances the more common & vniversal the better & more excellent: Falshehood & Idols, the more common & generall the worse & more pernicious. For example, a true Church better then a true worship, then a true Ministry, then a true government, &c. A false Church worse then a false worship, then a false Ministry, then a false government, &c. For a true Church is the first & most noble & vniversal in Religion, from whence al the rest issue as a ft. came from the Fountayne: & a false Church is the first, most ignoble & general qualifying al the ecclesiastical actions of the Church with her owne falshehood & idolatry: Therfor I am bound to pronounce your false & idolatrous Church constitutio to be worse then your false Ministerie, worse then your false worship, worse then your false government, &c. & on the contrary, our true constitution to be the most honorable & beautiful ornament of our Church; more glorious then our true Ministerie, worship, & government, such these latter issue, & do flow from the former as from the spring or Fountayne. A true man may have a wooden legg, an eye of glasse: So a true Church may have a false ministry & worship, or government. A man carued out of wood, cannot possiblie have any truth of a man in him, but al his parts & limmes are wooden, eue as the image is of wood. So a false Church can haue nothing true in it, but al is false, idolatrous, vsurped, for what agreement hath Christ with Belial? These things are playne enough to them that will vnderstand.

The fourth Section.

Your ninth position followeth, vizt.

9. That those which are not of a true constituted Church, are no subjects of Christs Kingdome: This you hold error, & I hold it truth which I wil manifest vnto you most evidently,

The true Church in the Scripture is called the house of God, Heb. 3. 6.

The Temple of God which he Linhabith, & wherein he walketh. 1. Cor. 6. 16.

The household of sayth, Gal. 6. 10, the body of Christ, Eph. 4. 15. 16.

The Kingdome of heaven of Christ & of God, Eph. 5. 5, Mat. 3. 2, Luk. 12. 11. 12. Act. 1.

3. Further this true Church is but of one shape, forme, fashion, or constitution: Eph. 4. 4. The body that is the Church is one, that is of one shape: For one in that place signifieth vnum specie, not vnum numero, for ther are many Churches in number, but one true Church in the frame or constitution: Let this therfor be set downe for an invincible truth that the true visible Church is the Kingdome of Christ, wher Christ the King only ruleth & raigneth in his owne lawes & officers & over his owne subjects: & al those that wil not be subjects to this King in this his Kingdome he accounteth his enemies & wil haue them slayne before his face Luk. 19. 27. Hence then it followeth that those that are not members of a true constituted Church, are not subjects of Christs Kingdome: which you say is error, wherein you see you give the Holy Ghost the lie, imputing error vnto the word of truth: But you wil say if men be not subjects of Christs Kingdome, ther is no saluation for them: I deny that: wil you condemne al the Iewes, Turkes, Papists in the

in the world? yet I say they are no subjects of Christs Kingdome which is the true visible Church: I pray you therfor be as good to vs, as you are to your (cke in that censure? wherfor we must remember to distinguish betwixt the visible Church which is Christs Kingdome, & the Catholique Church which is invisible. The visible Church hath in it a visible communion, visible & sensible ordinances for men to walk in a visible sayth expressed in the outward declarations thereof in confession, & profession of the truth; this visible Church must we joyne to & live in; this is the sheepfold wherin Christ foldeth his sheep, into this sheepfold both sheep & shepheard must enter by the dore, & not clyme vp another way as theeves, & robbers doe; Of al those that live & continue in this true visible Church we are bound to beleve holmes, sayth & election in particular. Eph 1.1.4. Now the Catholique Church which is invisible is the comprehension of al the elect in al ages & places; whose persons are vnkowne to vs, & such secret things the L. hath reserved to himself, & concealed from our knowledge, & therfor we are not to search after them, but must walk in that way which he hath taught in his word wher so much of his wil as is fit for vs to know is revealed; now I would have you manifest to me two things concerning this point: one is that the Catholique Church is Christs Kingdome, another is that al that are out of the visible Church are condemned: I for my part hold the contrary, viz: First that the visible Church truly constituted is the only Kingdome of Christ, which he at the day of judgment shal give vp into the handes of his Father, 1. Cor. 15.24. & that therfor they who are not members of Christs true visible Church are no subjects of Christs Kingdome: & Secondly, notwithstanding that ther are many who are no members of the visible Church, & therfor no subjects of Christs Kingdome, who notwithstanding aperteyne to the L. Election, & are within the compasse of the Catholique Church, out of which ther is no salvation. Now Mr. Bern. if you have any thing to object against this truth, let vs have it I pray you that we may receive instruction & reformation from you: you assume great dexterity in diving into mens arguments, I pray you dive into the bottome of this point & discover the error therof if you be able: if not, lay your hand vpon your mouth, & give glorie to God, & confesse your ignorance & errors.

Parallels, Censures, Observations, aperteyning
to the Fourth Section.

In this Section Mr. Bern. saith that it is error to hold: that those that are not of a true constituted Church are no subjects of Christs Kingdome.

In his book intituled the Separatists Schisme pag. 80. & 81. He affirmeth the same thing in these words: viz: That such as are not of a particular constituted Church (to wit, such a one as theirs is) are no subjects of Christs Kingdome.

Mr. Ainsworth answering Mr. Bernard, pag. 173. vseth these wordes:

Neither is this position set downe in our wordes (to my knowledge): if therfor Mr. Bern. were not a caviller, he would nor have reckoned this among our errors

Although Mr. Bern. oppugneth this truth, & Mr. Ainsw. forsaeketh the defence therof, yet I stil defend it as the vndoubted truth of God. First, therfor I wil expound the true meaning thereof: then also answer Mr. Bern. cavils & cautions.

I say not therfor as Mr. Bern. ignorantly & vayne & captiously conceiveth; that whosoever is not actually a joynd member of a true visible Church, not living in communion with that church, is no subject of Christs Kingdome, but I say thus; they that are not of a true constituted Church are no subjects of Christs Kingdome: now it is one thing to be in a true church as a member thereof actual walking in presence & communion therewith, another thing to be of a true church, which one may be eyther as yet actually vnjoynd or being a joynd member actually & yet absent in regard of bodily presence, that one vnjoynd actually may yet be of a true visible church, I declare by divers particulars: as first, one that by violence is deteyned from a true constituted church yet may be of it in desire, wil, affection & purpose though actually vnjoynd, the Lord accepting the wil for the deed, when it cannot be performed. Again when as yet ther is no true visible church established actually, a man may be of it, in that he would be joynd vnto it, if it had any real existence, so the Martyrs in Q. Maryes dayes may be said to be of a true visible church, both for that they would have actually joynd to the true constituted church if it had been established, as also for that they in wil & purpose desired so to do, although violently they were deteyned by imprisonment: Further they that are of the true faith which is professed in the true Church may be said to be of that true church: which faith is not a thing invisible, but visible & sensible: as namely a man Separated from all false churches, & professing the true visible faith of the church, holding it vnlawful in regard of some corruption, which he seeth in the true church, to joyne therevnto, may yet be said to be of the true church. Lastly, if some brethren though but two or three walk together in holy communion, they are a true Church: & although perhaps they have not solemnly entred covenant, yet ther communion in holy exercises is a declaration that they have contracted together, though weakly & corruptly yet truly. So that these particulars being wel weighed may sufficiently informe you of my meaning: but Mr. Bern. you have in your book quoted this point otherwise then I have propounded & expounded it in my lettre, & that in two particulars, viz: 1. in saying, a particular constituted Church; 2. in adding these wordes: Such a one as theirs is: For ther is asmuch difference betwixt a true constituted Church, & a particular constituted Church, as ther is betwixt a man, & this man or that man; the one is species; the other individuum: & it is evident that a man may be of a true constituted Church, & yet not of a particular constituted Church as may be perceived by the 4. particulars before mentioned: Again in adding these wordes, viz: such a one as theirs is: after a scoffing vpraying & disdainful manner he seeketh to draw into hatred & abomination the true Church of Christ: but the tyme wil come when the Lord wil reward every man according to his workes.

In the second place let vs consider of Mr. Bern. cavils & cautions which are 4. in number. pag. 87.

First, he saith the Scripture never setteth forth any of Gods people by this marke: say you so Mr. Bern. is not the Scripture plentiful in declaring vnto vs that the L. addeth daily to the Church, such as should be saved: Act. 2. 47. that they that gladly receaved the word were baptized & added to the Church, & continued therein: Act. 3. 14. 42 doth not the Apostle teach that ther is one faith, one body, one baptism, one Lord, & but one? Eph. 4. And that they that are not of this faith, body, baptism, Lord are without the faith, without the body, that is the Church, without the true baptism, without this

this true Lord & King Iesus Christ? & so are none of Gods people visible, none of Chrills Kingdome, none of Christs body, none of his faith, & baptisme? Are not true faith, prayer baptisme, the Lords Supper, the true church plaine & pregnant demonstrative proper adjuncts of Gods visible people? & how can you with any face of truth or a good conscience of your judgment & knowledg say, that to be of a true visible church, is no note of Gods visible people? but you say further that he synneth which doth not live in a true constituted Church ordinarily, when he can & hath means offered: may we say further then so; that he synneth that doth not seek means to live in a true constituted Church, & not only he that vseth not means offered so to doe: wherefor we say that which you say & more also; but I pray you, what meaneth your ordinarily living in a true constituted church: doe you hold that there are two sorts of mebers & conversers in the true church some ordinary & some occasional or extraordinary? & do you think that to be of a true church, & to live in a true church are one thing? we say that members of true churches are al ordinary. & of one kind & consideration; & further we say, that it is one thing to be of a true church or a member of a true church, another thing to live in the true church: & a man may be a member of a true church potentially & actually, as I have already declared in the 4. former particulars, but al this is nothing to that which I asseume, for I say thus: that he which is not of a true visible Church, is no subject of Chr. Kingdome, that is he is not vnder the visible dominion & Lordship of Chr. in his church which is his Kingdome: I do not say that he is invisible none of the L. people: for a man may be one of the L. people in election & grace invisible, & yet not in the true visible church which is Ch. visible Kingdome: againe take an instance to exemplifie the material we that are of the seperated churches in these countyes are of the common wealth of England, & therfor subjects of the King of England our Sovereigne Lord on earth, though we are not actually vnder the execution of his lawes, courts, officers, by reason of banishment, & that we may submit to Chr. ordinance, &c. So a true seperated Christian is a subject of Chr. visible politie & Kingdome, which is his church, eyther actually or potentially, although by banishment that is by vnderferved communiacion, by imprissonmēt, by other occasions he be actually abtented & seperated from the presence therof: wherefor Mr. Barn. I doe in this section indite you before the L. & the world, as one that of purpose & so maliciously perverteth my meaning & slandereth this excellent truth of God: doth not your conscience tel you may you not read it in the copy of my lettre that I distinguish betwixt Gods people, which are of two sortes, visible subjects of Ch. visible church which is his Kingd. & invisible ones known only to the L. c. taynly & particularly? further this doctryn of myne you say is contrary to 4. places of Scripture, pa. 81. the first place is Gal. 3. 7. 9. the Apostles wordes are these. They which are of faith are the children of Abraham. vs. 7. & they which be of faith are blessed with faithful Abraham: which scripture proveth my doctryne or rather the L. truth. I say: that faith heer is oposed to the works of the law, & that faith signifieth a visible faith: For the Apostle James saith, Jam. 3. 21-24. Speaking of the same matter, viz: of Abrahams faith that it was made perfect by works: for if Abrahams faith had not been manifested by his workes, it had been invisible, & it wuld not have been discerned by mā: & therfor in the same place vs. 14. the Ap. speaketh directly of a visible faith: this place of the Ap. therfor confirmeth my asseriō plainly, that they that are not of a true constituted Church, are no subjects of Chr. Kingd. because they do not by their workes shew their faith:

but if they have faith they have it with God, & not with man, who can judge only by the fruites.

The second place is, 1. Joh. 3. 14 where the Apostle speaketh thus: VVee know we are translated from death to life, because we love the brethren? VVho are the brethren, are not they that cal God Father? who can cal God Father but they that have Christ for their Lord & Mr. for their Elder brother? To whome is Christ Lord & Mr. but to them that are subjects of his Kingdome? So that this place also maketh most evidently for the confirmation of this truth of God which I defend. But you Mr. Bern. dieame of an visible faith, of an invisible Kingdome, of an invisible brotherhood or consanguinity; whereas Christ saith directly, that they which doe the wil of God, are his brethren & of his Fatherly, Marc. 3. 35. & what have we to do with things invisible, hidden, & secret. Deut. 29. 29. I avouch that you cannot prove to me by any rule of Gods word certainly, that those that are not members of a true constituted Church, are subjects of Christs Kingdome invisible as you I am sure intend it: Further, what is the love of the brethren wher of the Apostle speaketh? is it not a visible love testified in the performance of the visible duties of love? Christ saith Joh. 14. 25. if ye love me keep my commandments: obedience is the true touchstone of the love of God, & 1. Joh. 3. 17. whosoever hath this worlds good, & seeth his brother need, & shutteth vp his compassion from him, how dwelleth the love of God in him? So the visible duties of brotherly love are the true touchstone of brotherly love: but the principal visible duties of brotherly love are the duties of admonition, consolation, supportation, patience. 1. Thes. 5. 14. Exhortation, edification, vs. 12. among the admonition is most excellent, Mat. 18. 15-17. compared with Levit. 19. 17. they therfor that altogether omit these visible duties of admonition in the degrees thereof enjoined by Christ & the Apostles, how can they be said to love the brethren? but al they that live out of a true constituted Church wholly omit the visible duties of love to the brethren, seeing they neyther know, nor have brethren vppō whome they may exercise these duties; Therfor this place of the Apostle is pregnant & invincibly strong against you.

The third place is 1. Cor. 3. 1. Now what wordes Mr. Bern. intendeth in this place I can not conjecture except they be these: viz. in the second verse: with al those that cal vpon the name of the L. Iesus Christ in every place; whence it may seem he would gather that ther were some subjects of Christs Kingdome, & not of a constituted Church. I do verely think that seeing these persons that were absent frō the Church of Corinthus, did call Iesus Christ Lord they did therfor acknowledg him for their Lord & King, & therfor did aspayne to his Kingdome which is his visible Church: happily they might be some brethren which did not dwel in Corinth, but in some villages about Corinth: & that this is so the place asordeth evidently: For he wrote both to the Church that was in Corinth, & to the brethren that were in other places which were no doubt of the church of Corinth, Els how did that Epistle in the contents of it concerne them, For seeing the Apostle writeth this Epistle to them they had to doe with the matters wherof he taxeth the church, for he taxeth them al indifferently, seeing he writeth indifferently vnto them al Herevpon it followeth that eyther these persons that were in other places were members of the Church of Corinth: or els if they were no members off that church, the Apostle in wyne doth direct his Epistle to them taxing them off the corruptions off that church

Church; Except it be said that the Apostle doth hereby interest other churches to, deale with the Church of Corinth, for their corruptiōs, & then Mr. Bern. gaynerh nothing by it neither, saing thereby he confesseth that thele other brethren were members of other true constituted churches.

The third place therfor is nothig to the purpose.

The last place is 1. Thes. 3. 15. & count him not as an enemy, but admonish him as a brother.

To passe by what some think of this place, I say vnto you Mr. Bern. that it hath not so much as a shew for your purpose: The Apostle speaketh in this verse negatively & affirmatively. For he teacheth that they ought not to reckon of an excommunicate, as they account of an enemy, but they are to admonish an excommunicate as they doe admonish a brother: Therby teaching vs that an excommunicate is in a middle condition neyther an enemy nor a brother, but one that is vnder the censure of the church, as a meanes ordey- ned by God for his reformation. how wil this place prove that an excommunicate is a member of Christs invisible Kingdome? or if it should prove that some excommunicates are members of Christs invisible Kingdome, how can you prove that this or that excom- municate is so? do you know the Lords Elect certainly, & particularly, that are out of the church? Or what doth this assertion of yours, & this place of Scripture against my assertion? who say, that such as are not of a true constituted church, are no subjects of Christs Kingdome; viz: Of the Kingdome which he shal give vp into the hands of his Father in the day of his final judgment,

In the third place Mr. Bern. asketh what may be said of wickliffe, Hus, Luther, Bucer, Melanchthē, the Martyrs, Gods people in England, of Lot, Iob, the people in captivity in Mordecai his tyme: wher to I answer as I have already done: That Iob was a member of a true constituted church, & so a subject of Christs Kingdome, So was Lot, so were the people of the Iewes in captivity, though violently deteyned from the Holy land, Cittie & Temple: & therfor Mr. Bern. in these three demaundes gaineth nothing except the esti- mation of ignorance & folly be gaine: to that of the Martyrs, Hus, Luther, & Gods people in England, I say two things: eyther that in affection & desire they aperteyned to the true visible church being seperated from the false church: or that they were of the invisi- ble church, & of the invisible Kingdome which is vnkowne to man, & the members therof vnkowne: disprove you this if you can.

In the last place you demaund, whither Christs Kingdome be not Spiritual & invisible also? Ioh. 18. 33. & 10. 16.

The two places of Scripture quoted by you do not prove that Christ hath an invisi- ble Kingdome, & so invisible subjects knowne to vs, For Ioh. 18. Christ saith my Kingdome is not of this world, that is to say: it is not begunne, continued, & perfected by worldly meanes; So Christ expoundeth himself, after ward saying: my Kingdome is not from hēce: my subjects would fight for mee vs. 36. meaning that his Kingdome is neyther erected nor supported by worldly meanes as by sword, peare or shield: in respect whereof the Apostle saith Rom. 14. 17. The Kingdome of God is not meate nor drinck, &c. 1. Cor. 10. 3. 4. Though we live in the flesh, yet we do not warre after the flesh for the weapons of our warfare are not carnal. The second place is Ioh. 10. VVher Christ saith not as you dreame very ignorandy & childishly, that he hath an invisible Kingdome, but that he

hath sheep of two sorts, some of the visible Church of the Old Testament, which is the fold, some of the visible Church of the New Testament, which is another fold: of the Jewes & Gentils: both which sorts of people shal in Christ Iesus, the partition wal being taken away, be joyned, & made one that so ther may be one sheepfold & one shepheard, but what is al this Mr. Bern. to disprove the truth of my position? Again to answer your demand, I say that Chr. Kingdome is Spiritual & invisible aswel as outward & visible: For when we say that Christs Kingdome is visible & sensible, we do not deny that it is also invisible & Spiritual; neyther are these two contraries to be opposed, as excluding one another: For as a man is not only the body which is visible & sensible, but cheefly & principally the soule which is invisible: & as the true Sacraments are not only the outward Elements, but the inward grace also, & that most especially: So the visible Church which consisteth of men, is not only the outward communion, but especially & cheefly the inward & Spiritual fellowship which the Saynts have with Christ, & one with another: The Apostle therfor saith both that ther is one body & one Spirit: Eph. 4. & th at al that are baptized are baptized into one body, & al that communicate are cauled to drinck into one Spirit, 1. Cor. 12. 13. And as the Saynts are members of Christs body, of his flesh, & of his bones, Eph. 5. 30. So they that are joyned to the Lord are one Spirit: 1. Cor. 6. 17. we grant you therfor Mr. Bern. that Christs Kingdome is Spiritual & visible, but we deny that Christs Kingdome is only invisible, or only visible: he that doth plead to me that he is a member of Christs visible Kingdome, & yet cannot shew vnto me his sayth by his workes, I say vnto him as Iames saith: VVhat awayleth it him? o thou vaine man: shal thy sayth save the? thy sayth is dead: & he that shal plead with the Lord in the day of his judgment, that he hath prophesied in Christs name, & by his name cast out Devils, & wrought many great workes, given his body to be burned in the fire, given al his goodes to the poore, hath spoken with the tongs of men & aungels, wanting true inward love & faith the Lord wil say vnto him depart thou worker of iniquity. I know the not: al this outward shew was hypocrisy: & thou art but as sounding brasle, & a tinkling Cymbal. Therfor as the Apostle saith: glorifie God with your body and Spirit, for they are Gods: 1. Cor. 6. 20. he that is only an invisible member of Christs Kingdome, is but half a subject of Christs Kingdome at the vtmost, though it be the better half: & he that is only a visible member of Christs Church, he is vnto vs truly & fully a subject of Christs Kingdome, though vnto the Lord he is but half, & so the worse half, & so as good as nothing: Let the Lord iudge in secret what he pleaseth in mercy, but wee must iudge in visible that which we see visible, & therfor to conclude this Parallele: I say he that pleadeth himself to be a true subject of Christs Kingdome by his invisible sayth, yet standing in confusion with the world in the false Church, worship, ministry & Government, let him be what he may be vnto the Lord, to me he is eyther an Antichristian or Farnelitt: & he that wanting true faith only in secret knowne to the Lord, is yet a member of a true Church, though I must needes say vnto him thou art holy, faithful, & Elect, yet the Lord wil cal him an Hypocrite, & a worker of iniquity in the day when he wil bring vnto light every secreat thing whither good or evil: Therfor my position standeth firme notwithstanding al your cavils, that he that is not of a true constituted Church is no subject of Christs Kingdome.

The fifth Section.

so. In the

In the next place followeth your eighth position which you account error, viz.

That such as are not in your way are to be accounted without after the Apostles meaning, 1. Cor. 5. 12.

I take it to be most evidently true vpon the former groundes, that seing the true visible Church is Christs sheepefold, his Kingdome, his howse, his household or family, his Temple or Tabernacle, his body: That therfor al those that are not within this sheepefold this Kingdome, howse, family, Temple, body, are without: For they are either within or without, but they are not within: go: they are without: Now for the Apostles meaning in that place of the 1. Cor. 5. 12. I do also take it to be manifest that he aymeth not only at the grosse Idolaters in paganisme, but at al manner of vnbeleeuers, that is both Jewes & Gentils that did not embrace the faith: now these persons were of 4. sorts, 1. persecuting pagans, 2. civil pagans, 3. persecuting Iewes, 4. the Iewes that were Zealous & vnreprovable in the law of Moses, (as was Paul) & yet refused Christ: Such as the Apostle speaketh of Rom. 10. 1. 2. 3. VWho have the Zeale of God, but not according to knowledg who sought to establish their owne righteousness & did not submit to the righteousness of God: al these 4. sorts of persons were then without the true visible Church of the Apostolique institution, which is called the Kingdome of God: Now whereas you say wee doe account al without that are not of our way, I answer two things. First, that all the members of every true Church in the world wee doe account within. Secondly, that al the members of false Churches wee doe indeed account without: & therefore wee doe account your particular Church at workshop to be without: For it is not the true constituted Church of Christ, & therfor it is a false Church, & therfor without according as the holy Ghost testifieth, the court that is without the Temple cast out: Apoc. 11. 2. Now you know that in the old Testament al sorts of people good & bad came into the vtter court: but now in the new Testament, Iohn by vision was commaunded to cast that vtter court out & not to measure it, bicaule it is given to the Gentils who shal tread the Holy Citie vnder foot: & now only the true visible Church, which is the Temple of God: 2. Cor. 6. 16. consisteth of a holy people which must come out from the vnrighteous & vnbeleeuers that are Belial even without the yoke of the L. ordinances: & must be a Separated people: And must have no fellowship nor agreement with vnrighteousnes, nor touch any vnclane thing: & such a people the L. promiseth to receiue to be his owne people & no other: I vouche therfor that seing your parish Church wherof you are parish preist consisteth of a confused rowt even such a people as came into the vtter court in the old Testament, that therfor by the commandement of the Lord your parish church must be cast out & not measured, & therfor it is without & so are all such assemblies as yours is: what say you Mr. Bern. now? either iustifie your Church or forsake it: Let vs heere what answer you make to this matter: for I gesse it toucheth your freehold very nearly: but I proceed.

Paralleles, Censures, Observations, aperteyning
to the fifth Section.

In the beginning of this Section Mr. Bern. imputeth to vs to hold that such as are not of our way are to be accounted without after the Apostles meaning, 1. Cor. 5. 12.

In the book called the Sep. Schisme, pag. 82. Mr. Bern. saith, This is one of our, that all not in our way are without. And that wee do apply against them, 1. Cor. 5. 12. Eph. 2. 12.

Mr. Ainsw. confutation of Mr. Bern. pag. 173. saith: we hold that al not in the way of Christ, are without.

In the middle of this fifth Section I expounding what wee hold, saying thus: All the members of true Churches wee account within: & all the members of false Churches without: & al that are of Christs visible Church, which is his Sheepfold, Kingdom, Family, Temple, Body, are within, & al that are not within this true visible Church, are without.

Hereby it appeareth that in this particular ther is no difference betwixt Mr. Ainsw. & me indeed & truth.

Mr. Bern. I do wonderfully mervayl at your boldnesse, that you dare so contrary to all truth, & contrary to my expresse words in this Section thus impute vnto vs: I say, and so al of vs say: That the members of the true Churches whatsoever, are within; & therefore not only our particular Churches that Seperate from the English assemblies, but all other true Churches that seporate from the false wayes of Antichrist, & walk in the true faith of Christ, are within: al false Churches & the members of them, are without: Ther is one only faith & truth, Eph. 4. 5. as in the Old Testament so in the New the true church ministerie, worship, & government is but of one kind: al the Churches or assemblies of the Edomites, Ammonites, Moabites, Ishmaelites, Israelites, Samaritanes, & the rest were false churches, had a false ministerie, false worship, & false government, & only the Jewes had the true Church, Ministerie, VVorship, & Government with them: So in the New Testament al Churches or assemblies of men whatsoever professing Christ (as Abbayes, Monasteries, Nunries, Colleges, Cathedrals, Seminaries, Rectories, Parishes, &c.) & not Seperated from the Antichristians & worldlings, are false Churches, & so without: only the Seperated Churches are the true Churches, & are within: you should have answered this Section of my lettre Mr. Bern. before you had printed your book, if you had dealt ingeniously & plainly: but seeing you cannot answer (for I take it so because you doe not answer, for your book declareth that ther is no wil wanting) let vs see what your object, your objections are three.

First, the two places of Scripture, 1. Cor. 5. 12. Eph. 2. 12. you say are meant of such as never made so much as an outward profession of Christ Iesus at al: your argument is this: No Scriptures directed against pagans, can truly be applied against Antichristians.

These places are directed against pagans: viz. Eph. 2. 12. 1. Cor. 5. 12.

Ergo these places cannot be truly applied against Antichristians.

I deny your Major Mr. Bern. & you have not proved it at al: Let the reader judge whether your speeches be oracles that they must be believed, because you utter them: but herein your fraud and evil conscience or palpable ignorance appeareth, that you leave out your Major, which you should have confirmed, & propound only your minor: For that these places are understood of Pagans I deny not, but that they are only to be understood

pagans, & that they cannot be understood of Antichristians I deny it: & I prove the contrary evidently to your conscience, & the conscience of all men after this manner.

That which the L. hath taught vs so doe, we may lawfully doe.

But the Lord hath taught vs to apply against Antichristians places of Scripture directed against pagans,

Ergo: places of Scripture directed against pagans may by vs be applyed against Antichristians.

The Major is evident, The minor is proved by the consideration of these Scriptures, Revel. 17. 2. & 18. 2. 7. 2. 1. where the holy ghost applyeth against the Antichristians, matters & Scriptures spoken literally of Sodom, Egypt, & Babylon, which were all pagans.

Again, If Antichristians be in condition eyther equal to or worse then pagans, the by proportion, Scriptures directed against pagans, may be applyed against Antichristians.

But Antichristians in the Lords account are in a condition equal, yea worse then pagans:

For so Christ saith, Mat. 11. 22, that it shalbe easier for Tyrus & Sidon, & the Sodomites then for Chorazin, Bethsaida & Capernaum, & Ezech. 16. 44—52, Judah, Sodom, & Samaria are sisters in sinne & punishment, & Judah hath justified Sodom.

Therefore, Scriptures directed against pagans may be applyed by proportion eyther of equality or superiority against Antichristians.

Now for your further instruction in this point Mr. Bern. consider that in the new Testament the phrases, speeches, titles, privileges & benefites of the Church of the Iewes, considered as the true Church are ordinarily applyed to the visible Church of Christ in the new Testament: & contrariwise the phrases, speeches, titles, privileges, & judgments pronounced against the Gentils in the old Testament are customably applyed against the false Churches & Antichristians in the new Testament: Hence it is that the true visible Church of the new Testament is called the holy Citie, Temple, Tabernacle, the new Ierusalem & the like, & the false Church is called the Gentils, Egypt, Sodom, Babylon, &c. the reason whereof is because that the Church of the Iewes was a type of the Churches of the new Testament, so the assemblies of the Gentils were types of the false Churches of Antichrist: as you may see through the whole book of the revelation in divers particulars: which point if you had eyther understood or attended, you could not thus frivolously have objected to vs this one particular, that speeches understood of pagans may not be applyed against Antichristians: I pray you what vse do you make of the prophecies of the old Testament against Nineveh, Babylon, Elam, Madai, & the rest? VVhat vse can you make of the judgments threatned & inflicted vpon the Gentils if not this that Christ & the Apostles make, Mat. 23. 24. & 23. 41. 42. 2. Pet. 2. 5—7. 15. Iude. 7. 11. Heer I know you will say that you are not Antichristians, & so though these places may be applyed against Antichristians, yet not against you: that particular wee will see afterward in his proper place: in the meane tyme thus much we have gayned that places of Scripture directed against pagans may as wel be applyed against Antichristians, as places of Scripture spoken to the true Church of the Iewes may be applyed to the true Church of the new Testament.

In the book called the Sep. Schisme, pag. 82. Mr. Bern. saith, This is one of our, that al not in our way are without. And that wee do apply against them, 1. Cor. 5. 12. Eph. 2. 12.

Mr. Ainsw. confutation of Mr. Bern. pag. 173. saith: we hold that al not in the way of Christ, are without.

In the midd of this fifth Section I expounding what wee hold, saying thus: All the members of true Churches wee account within: & al the members of false Churches without: & al that are of Christs visible Church, which is his Sheepfold, Kingdom, Family, Temple, Body, are within, & al that are not within this true visible Church, are without.

Hereby it appeareth that in this particular ther is no difference betwixt Mr. Ainsw. & me indeed & truth.

Mr. Bern. I do wonderfully mervayl at your boldnesse, that you dare so contrary to all truth, & contrary to my expresse wordes in this Section thus impute vnto vs: I say, and so al of vs say: That the members of the true Churches whatsoever, are within; & therefore not only our particular Churches that Seperate from the English assemblies, but all other true Churches that seperate from the false wayes of Antichrist, & walk in the true faith of Christ, are within: al false Churches & the members of them, are without: Ther is one only faith & truth, Eph. 4. 5. as in the Old Testament so in the New the true church ministerie, worship, & government is but of one kind: al the Churches or assemblies of the Edomites, Ammonites, Moabites, Ishmaelites, Israelites, Samaritanes, & the rest were false churches, had a false ministerie, false worship, & false government, & only the Jewes had the true Church, Ministerie, VVorship, & Government with them: So in the New Testament al Churches or assemblies of men whatsoever professing Christ (as Abbayes, Monasteries, Nunries, Colleges, Cathedrals, Seminaries, Rectories, Parishes, &c.) & not Seperated from the Antichristians & worldlings, are false Churches, & so without: only the Seperated Churches are the true Churches, & are within: you should have answered this Section of my lettre Mr. Bern. before you had printed your book, if you had dealt ingeniously & plainly: but seeing you cannot answer (for I take it so because you doe not answer, for your book declareth that ther is no wil wanting) let vs see what your object, your objections are three.

First, the two places of Scripture, 1. Cor. 5. 12. Eph. 2. 12. you say are meant of such as never made so much as an outward profession of Christ Iesus at al: your argument is this: No Scriptures directed against pagans, can truly be applied against Antichristians.

These places are directed against pagans: viz: Eph. 2. 12. 1. Cor. 5. 12.

Ergo these places cannot be truly applied against Antichristians.

I deny your Major Mr. Bern. & you have not proved it at al: Let the reader judge whether your speeches be oracles that they must be believed, because you utter them: but herein your fraud and evil conscience or palpable ignorance appeareth, that you leave out your Major, which you should have confirmed, & propound only your minor: For that these places are understood of Pagans I deny not, but that they are only to be understood

of pa-

pagans, & that they cannot be vnderstood of Antichristians I deny: & I prove the contrary evidently to your conscience, & the conscience of all men after this manner.

That which the L. hath taught vs so doe, we may lawfully doe.

But the Lord hath taught vs to apply against Antichristians places of Scripture directed against pagans,

Ergo: places of Scripture directed against pagans may by vs be applyed against Antichristians.

The Major is evident. The minor is proved by the consideration of these Scriptures, Revel. 17. 2. & 18. 2. 3. 1. where the holy ghost applyeth against the Antichristians, matters & Scriptures spoken literally of Sodom, Egypt, & Babylon, which were all pagans.

Again, If Antichristians be in condition eyther equal to or worse then pagans, the by proportion, Scriptures directed against pagans, may be applyed against Antichristians.

But Antichristians in the Lords account are in a condition equall, yea worse then pagans:

For so Christ saith, Mat. 11. 22. that it shalbe easier for Tyrus & Sidon, & the Sodomites then for Chorazin, Bethsaida & Capernaum, & Ezech. 16. 44—52. Iudah, Sodom, & Samaria are sisters in shame & punishment, & Iudah hath justified Sodom.

Therefore, Scriptures directed against pagans may be applyed by proportion eyther of equality or superiority against Antichristians.

Now for your further instruction in this point Mr. Bern. consider that in the new Testament the phrases, speeches, titles, privileges & benefites of the Church of the Iewes, considered as the true Church are ordinarily applyed to the visible Church of Christ in the new Testament: & contrariwise the phrases, speeches, titles, privileges, & judgments pronounced against the Gentils in the old Testament are customably applyed against the false Churches & Antichristians in the new Testament: Hence it is that the true visible Church of the new Testament is called the holy Citie, Temple, Tabernacle, the new Ierusalem & the like, & the false Church is called the Gentils, Egypt, Sodom, Babylon, &c. the reason whereof is because that the Church of the Iewes was a type of the Churches of the new Testament, so the assemblies of the Gentils were types of the false Churches of Antichrist: as you may see through the whole book of the revelation in divers particulars: which point if you had eyther vnderstood or attended, you could not thus frivolously have objected to vs this one particular, that speeches vnderstood of pagans may not be applyed against Antichristians: I pray you what vse do you make of the prophecies of the old Testament against Nineveh, Babylon, Elam, Madai, & the rest? What vse can you make of the judgments threatened & inflicted vpon the Gentils if not this that Christ & the Apostles make, Mat. 11. 22. 24. & 12. 41. 42. 2. Pet. 2. 5—7. 15. Iude. 7. 11. Heer I know you will say that you are not Antichristians, & so though these places may be applyed against Antichristians, yet not against you: that particular wee will see afterward in his proper place: in the meane tyme thus much we have gayned that places of Scripture directed against pagans may as wel be applyed against Antichristians, as places of Scripture spoken to the true Church of the Iewes may be applyed to the true Church of the new Testament.

Secondly you object that wee cannot prove, laying aside the forgerie of our owne braynes, that this scripture phrase without, may be applied vnto you as to a people without. VVell wee will lay aside our owne devices: & so let vs trye what wee can doe.

Arg. 1. Churches that are in condition equal or worse then assemblies of pagans are without. Revel. 11. 2.

Antichristian Churches are in condition equal or worse then assemblies of pagans.

Ergo: Antichristian Churches are without.

Againe, 2. False Churches are without.

Antichristian Churches are false Churches.

Ergo: Antichristian Churches are without.

Againe, 3. Dogs, Enchanters, VVhoremongers, Murtherers, Idolaters & they that love or make lyes are without. Revel. 2. 2. 15.

Antichristian Churches are assemblies of such persons,

Ergo: Antichristian Churches are without.

Againe, 4. The habitation of Devils, the hould of al foule Spirits, cages of every vncleane & hateful byrd, are without.

Antichristian Churches or Babylon are such. Revel. 18. 2.

Ergo: Antichristian Churches are without.

Againe, 5. The vtter court which must not be measured by the golde reed, but which is given to the Gentils that persecute the Holy Cittie, is without.

Antichristian Churches are that vtter court, Revel. 11. 1. 2.

Ergo: Antichristian Churches are without.

Againe, 6. The Serpent & his seed or aungels are without, Revel. 12. 9. 10. Gen. 3. 15.

Antichristian Churches are the Serpent, his seed, & aungels.

Ergo: Antichristian Churches are without.

Now Mr. Bern. I have proved by playne Scripture, that Antichristian assemblies are without: & I know you wil not denye it; but you wil plead that your Churches are not Antichristian assemblies, & therfor you account that one of our errors pag. 109. viz: our 8. error as you summe the: that position therfor: viz: your Churches are false Churches shalbe proved vnto you fully in the Paralleles, Censures, Observations aperteyning to the 10. section of this lettre, whither I referre the reader desiring him for his information & satisfaction in that particular to read that Section before he proceed any further in reading, lest it should be thought that I deceave & shift of thys wayne point, which is indeed the cheef & most principal of our cause & Separation.

The third thing that you object is, that God Almighty hath witnessed that you are his people: by giving you his word, & Sacraments, by effectual conversion, by his strange & miraculous delivering you; these things Mr. Ainsworth hath answered most fully, & hath kept your mouth for ever, that you shal never be able to mutter any more in this matter: & therfor I wil spare my paynes.

Nevertheless I advertise you of one thing that we do acknowledge that the Lord hath his people among you, whome he calleth to come out from among you & to be Separated, & to touch none of your vncleannes, 2. Cor. 6. 17. Saying vnto the faithfull that are among you. Goe out of Babylon my people, that ye be not partaker of her sinnes, & that

& that ye receive not of her plagues, Revel. 18. 4. & that they may be the better persuaded to come out from you & to be Separated the Lord threateth 3 woe, a fearfull woe to them that worship the beast or his image, or that receive his mark in their forehead or right hand. Revel. 14. 9. & al this the Lord performeth by our testimony. Yet nevertheless we say that your assemblies Ecclesiastical are false Churches: that they are Babylon, Epirt, Sodom, where Lot & the Lords people are kept captives: & by reason of the presence of Gods people with you, therfor it is that you have those many deliverances which you have, even as the Lord gave Paul the lives of al that sayled with him in the Ship: Act. 27. 24. & whereas you plead you have the word, Sacraments & conversion, I say it is but as the thief hath the true mans purse, & as the false Church of Ieroboam had, & as the Samaritanes, the Edomites, Moabites, Ammonites, & Ishmaelites had Circumcision & the Sacrifices by vsurpation: which by continuance of tyme were at the last worne out among them: even so you see Mr. Bern. that Gods people, the sincere preaching by the forwardest among you, & the conscionable practise of the truth by the best professors, & the reformation which the reformists so long have sought is almost expired & out of date in the Land: The Prelates, Subscription, Conformity, Declining to Popery, & a Linsy wolsey Religion prevayleth in the Land: & you your selfe among the rest have lost or forsaken your sincerity, & are become a Tymeferver, a Newter, a Temporizer: & then what els but an Hypocrite? & except the Lord be mercifull vnto his people among you, it is likely to come to passe among you as among the Samaritanes, Edomites, Moabites, Ammonites, Ishmaelites, that the Holy things of God which by violence & vsurpation you have invaded wilbe eyther overwhelmed with Egypitian darknes, or vterly banished out of the nation: & I would sayne know whither even at this present, ther be not a thousand parishes in the Land, wher ther is no more true profession of Christ then among the Antichristian Papists.

Finally, to conclude this Parallele: whereas you object that wee like it that you call vs brethren, but we wil not so account you nor admonish you as brethren: I answer that we like it to be counted brethren by you, nor for that wee are so vnto you: but for that here by wee would judg you out of your owne mouths: that whereas you account vs Brownists, Schismaticks, Heretiques, Traytors, &c. you may hereby perceave your wicked sinners, that thus intitle vs, & yet account vs your Brethren: For othe wise as we detest your Church, ministry, worship, & Government as Antichristian: So also wee have in abomination your brotherhood, which is Antichristian: also wee abjure to be brethren to your Lords the Prelates, to your vice Lords the Archdeacons, Chancellors, Comissaries, Officials of their Courts, to the damned crew so termed in the Land, to your Church Papists, to the adulterers, Thieves, Murtherers, VVitches, Conjurers, Vsurers, Atheists, Swaggerers, Dronkards, Blasphemers, & infinite sorts of sinners impenitent in your Churches, yea & take the forwardest preachers & professors of the nation wee vterly dislike their brotherhood visible standing members of the assemblies, visible joynd in communion with the forenamed Antichristians & abominable persons in one & the same body: nay wee goe further: we reject the fraternity of those that deny themselves to be ordinary members of your Churches, & yet are so extraordinarily: that refuse communion with you continually. & yet reserve liberty to heare & communicate occasionally: For seeing they hereby are made one with your Antichristian body & wicked members ther

Secondly you object that wee cannot prove, laying aside the forgeries of our owne braynes, that this scripture phrase without, may be applied vnto you as to a people without. VVell wee wil lay aside our owne devices; & so let vs trye what wee can doe.

Arg. 1. Churches that are in condition equal or worse then assemblies of pagans are without. Revel. 11. 2.

Antichristian Churches are in condition equal or worse then assemblies of pagans.

Ergo: Antichristian Churches are without.

Againe. 2. False Churches are without.

Antichristian Churches are false Churches.

Ergo: Antichristian Churches are without.

Againe. 3. Dogs, Enchanters, VVhoremongers, Murtherers, Idolaters & they that love or make lyes are without. Revel. 22. 15.

Antichristian Churches are assemblies of such persons,

Ergo: Antichristian Churches are without.

Againe. 4. The habitation of Devils, the hould of al foule Spirits, cages of every vncleane & hateful byrd, are without.

Antichristian Churches or Babylon are such. Reuel. 18. 2.

Ergo: Antichristian Churches are without.

Againe. 5. The vtter court which must not be measured by the goldē reed, but which is given to the Gentils that persecute the Holy Cittie, is without.

Antichristian Churches are that vtter court, Revel. 11. 1. 2.

Ergo: Antichristian Churches are without.

Againe. 6. The Serpent & his seed or aungels are without; Revel. 12. 9. 10. Gen. 3. 15.

Antichristian Churches are the Serpent, his seed, & aungels.

Ergo: Antichristian Churches are without.

Now Mr. Bern. I have proved by playne Scripture, that Antichristian assemblies are without: & I know you wil not denye it; but you wil plead that your Churches are not Antichristian assemblies, & therfor you account that one of our errors pag. 109. viz. our 3. error as you summe the: that position therfor viz. your Churches are false Churches shalbe proved vnto you fully in the Paralleles, Censures, Observations aperteyning to the 10. section of this lettre, whither I referre the reader desiring him for his information & satisfaction in that particular to read that Section before he proceed any further in reading, lest it should be thought that I deceave & shift of thys wayne point, which is indeed the cheef & most principal of our cause & Separation.

The third thing that you object is, that God Almighty hath witnessed that you are his people: by giving you his word, & Sacraments, by effectual conversion, by his strange & miraculous delivering you; these things Mr. Ainsworth hath answered most fully, & hath kept your mouth for ever, that you shal never be able to mutter any more in this matter; & therfor I wil spare my paynes.

Nevertheles I advertise you of one thing that we do acknowledg that the Loyd hath his people among you, whome he calleth to come out from among you & to be Separated, & to touch none of your vncleanes, 2. Cor. 6. 17. Saying vnto the faithfull that are among you. Goe out of Babylon my people, that ye be not partaker of her sinnes, & that

& that ye receive not of her plagues, Revel. 18. 4. & that they may be the better persuaded to come out from you & to be Separated the Lord threateneth 3 woe, a fearfull woe to them that worship the beast or his image, or that receive his mark in their forehead or right hand. Revel. 14. 9. & al this the Lord performeth by our testimony. Yet nevertheless we say that your assemblies Ecclesiastical are false Churches that they are Babylon, Egipt, Sodom, where Lot & the Lords people are kept captives: & by reason of the presence of Gods people with you, therfor it is that you have those many deliverances which you have, even as the Lord gave Paul the lives of al that Sayled with him in the Ship: Act. 27. 24. & whereas you plead you have the word, Sacraments & conversion, I say it is but as the thief hath the true mans purse, & as the false Church of Ieroboam had, & as the Samaritanes, the Edomitts, Moabites, Ammonites, & Ishmaelites had Circumcision & the Sacrifices by vsurpation. which by continuance of tyme were at the last worne out among them: even so you see Mr. Bern. that Gods people, the sincerest preaching by the forwardest among you, & the conscionable practise of the truth by the best professors, & the reformation which the reformists so long have sought is almost expired & out of date in the Land: The Prelates, Subscription, Conformity, Declining to Popery, & a Linly wolfey Religion prevayleth in the Land: & you your selfe among the rest have lost or forsaken your sincerity, & are become a Tymelerver, a Newter, a Temporizer, & then what els but an Hypocrite? & except the Lord be mercifull vnto his people among you, it is likely to come to passe among you as among the Samaritanes, Edomites, Moabites, Ammonites, Ishmaelites, that the Holy things of God which by violence & vsurpation you have invaded wilbe eyther overwhelmed with Egiptian darknes, or vterly banished out of the nation; & I would sayne know whether even at this present, ther be not a thousand parishes in the Land, wher ther is no more true profession of Christ then among the Antichristian Papists.

Finally, to conclude this Parallele: whereas you object that wee like it that you call vs brethren, but we wil not so account you nor admonish you as brethren: I answer that we like it to be counted brethren by you, nor for that wee are so vnto you: but for that here by wee would judg you out of your owne mouths: that whereas you account vs Brownists, Schismatics, Heretiques, Traytors, &c. you may hereby perceive your wicked slanders, that thus intitle vs, & yet account vs your Brethren: For other wise as we detest your Church, ministry, worship, & Government as Antichristian: So also wee have in abomination your brotherhood, which is Antichristian: also wee are sure to be brethren to your Lords the Prelates, to your vice Lords the Archdeacons, Chancellors, Comillaries, Officials of their Courts, to the damned crew so termed in the Land, to your Church Papists, to the adulterers, Thieves, Murtherers, VVitches, Conjurers, VVivers, Atheists, Swaggerers, Dronkards, Blasphemers, & infinite sorts of sinners impenitent in your Churches, yea & take the forwardest preachers & professors of the nation wee vterly dislike their brotherhood visible standing members of the assemblies, visible joynd in communion with the forenamed Antichristians & abominable persons in one & the same body: nay wee goe further: we reject the fraternity of those that deny themselves to be ordinary members of your Churches, & yet are so extraordinarily: that refuse communion with you continually. & yet reserve liberty to heare & communicate occasionally: For seeing they hereby are made one with the Antichristian body & wicked members ther

of, being vnseparated from them, we cannot acknowledg our selves their brethren, for we joyne light & darkness, Christ & Belial, the Temple of God & Idols together: where fore neither are we your brethren, nor you our brethren visibly; neither do wee delight so to be called in these respects, but only as you have heard, that we may be wel reported of by them that are without, & that we may heape coales of fire vpon your head, whē you acknowledg vs brethren, & yet slander vs so shamefully. & this shal suffice as concerning this Section.

The sixth Section.

Your eleventh position followeth to be considered of which is this.

That only Saynts as Mr. Smyth defineth them by 4. properties are the matter only of a visible Church: This you should error: I hold it the most certayne truth of Gods word as these Scriptures doe evidently prove: Rom. 6. 4. 5. 8. 11. 22. 1. Pet. 3. 11. 2. Pet. 3. 18. 3. John. 2. 19. Apocal. 3. 5. compared with Roman. 1. 7. Eph. 1. 1. 4. Revel. 11. 2. & 22. 14. 15. & 18. 2. compared with Deut. 14. 2. 3. 11. 2. Cor. 6. 16. compared with 1. King. 5. 12.

The 4. properties wherby I describe saynts are these though you mention them not in this your note: 1. To forsake all knowne sinne. 2. to doe all the will of God knowne. 3. to grow in grace. 4. to continue to the end: For the further clearing of this point consider that al the members of the true visible Church of the Apostolique institution are persons who are to be accounted, holy faithful & elect: now if they be elect, I hope they wil continue faithful to the end; but you will happily object that many fal away by Apostacy: true & then they are fit to be entertayned in your churches as some of ours have been; of them I say as the Apostle Iohn saith, if they had been of vs they would have continued with vs: Therfor they were none of vs: For although they were in the outward communion, yet they were not of the true visible Church, but were only Hypocrites, & as superfluous excrescences in the body so natural true parts of the body: For as in the natural body an eie of glasse is not indeed a true part of the body, though it occupie the place or a natural part: So an Hypocrite or one that continueth not to the end possesseth only a name in the visible Church, & is not indeed a true member. You wil demaund then why we receive Hypocrites among vs: wherto I answer we cannot discern an hypocrite, & therfor we are to iudge of men according to that we see measuring them by the word of God: That which is concealed from vs wee are not to prie into: VVherfor our iudgment must alter & change as occasions varie: & so the Scripture speaketh of a righteous man forsaking his righteousness, Ezech. 18. 24. VVhereas in truth the gifts & calling of God are without repentance, Rom. 11. 29. Briefly therfor to deliver vnto you the truth I hold concerning this point:

1. The visible Church consisteth of an outward & inward communion.
2. The inward communion is knowne only to God: So are the members thereof.
3. The outward visible communion is seen & discerned by men: So are the members thereof.
4. VVee are to iudge men for the present to be both of the inward & outward communion if they manifest to vs an outward visible faith.

Afterward men Apostate finally then wee chang our mynd & say they were never of vs for had they been of vs they would have continued with vs.

Now Mr. Bern. I pray you answer vs this which wee thus iustifie out of the word if you can; if you cannot yeeld to the truth & embrace the faith, & wee shal rejoyce for you & wish you.

Paralleles, Censures, Observations, aperteyning
to the sixth Section.

Mr. Bern. in his book intituled the Separatists Schisme, pa. 83. hath these wordes, viz Their fifth error is, that only Saynts: that is a people forsaking al knowne sin, of which they may be convinced, doing al the knowne wil of God: increasing & abiding ever therein, are the only matter of a visible Church.

In this Section Mr. Bern. saith thus, It is an error to teach: That only Saynts as Mr. Smyth defineth them by 4. properties, are the only matter of a visible Church.

Mr. Ainsworths confutation of Mr. Bern. pag. 174. Saith that he denyeth this position & disclaymeth the errors which Mr. Bern. gathereth from them referring him to them that hold it: then Mr. Ainsworth sheweth what he holdeth, that Saynts by calling are the only matter of a true visible Church: yet that many be called, & few chosen.

Let the reader consider the exposition that I have given to this position: in this section of my letre & then let him give his verdict: the exposition is summarily thus much; viz that seing the visible Church consisteth of an outward & inward communion, they that are only of the outward visible communion as hypocrites, are no true members of the visible Church, but only in reputation & account before men.

Now I demand of Maister Bernard againe with what face or good conscience he durst thus abuse the VWorld, to publish this position barely without my exposition, or not to answer that which I brought for the confirmation thereof, but nakedly to set it downe & then only to object against it: Herein you bewray to mee a mynd willing to hyde the truth, & to deceive the VWorld, & to draw the Lords truth into detestation: which whiche it be not the quality of a false Prophet. I leave to the judgment of the Godly mynded: And whither hereby you doe not verifie Christs speech, that you come to rob, kill, & to destroy, & that therfor you are a thief & a robber, Ioh. 10. 1. 10.

But because you are so importunate with your objections & reasons, let vs heere what they are,

First, you say my description of Saynts, is a proper description of the invisible members of Christ Iesus, & that it excludeth Hypocrites from being true matter of the visible Church: I answer two things: namely, 1. that an Hypocrite may performe al these 4. properties mentioned in the description of Saynts for he may, 1. Forake all knowne sinne, 2. doe al the knowne wil of God, 3. grow in knowledg & grace. 4. continue to the end: & yet be an Hypocrite to the Lord in secret: doe you think Mr. Bernard that all that die thus qualified in the estimation of men are indeed saved with the Lord? I confesse to mee they are undoubtedly saved, but are they so to the Lord? make a

direct

direct answer to this particular, & you shal be compelled to see & confesse your folly. 1. I answer more properly, thus: When I define Saynts I must define them not as they are in shew for the present, but as they are indeed & truth: Now truth is so eyther before men or before God: before men that is true somtyme which is false before God: & before God that is true somtyme which is false before men: That is true before men which is proved by two or three witnesss, Mat. 18. 16. He therfor is a Saynt before men in truth, that continueth to the end in faith repentance & the fruites thereof: He is a Saynt before men in shew & appearance for the present, that for the present bringeth forth fruites worthy amendeement of life. For a righteous man may forsake his righteousness: Ezech. 18. 14. I am not therefore to define a Saynt as he is in shew for the present, but as he is indeed for ever in the judgment of men; neither do I define a Saynt as he is in the Lords knowledge, which is not revealed to men, but as he is revealed to be judged by the word of God: I wil declare this by instances for your further information & satisfaction: **Stephen Demas:** Tertullus: Stephen continued to the end: Demas embraced the world & fel back from the truth: Tertullus never came to the truth for ought that is revealed: I say, Stephen was a true member of the visibie Church who continued to the end: Demas was no Saynt nor no true member of the visibie Church indeed, but only in shew: Tertullus was no Saynt nor true member of the visibie church so much as in shew or appearance: what Tertullus was in secret to the Lord I dispute not, nor regard not: what Demas was, what Stephen was in the Lords counsell is doth not aperteyne vnto vs: we must judg according to that we see & know: I say still with the Apostle continuance is a true propertie of a Saynt & member of the visibie Church indeed, & truth, & of the ful & compleat communion thereof, 1. Ioh. 2. 19.

Your second Objection & reason is that by this my definition of Saynts, or the matter of the visibie Church so determined, I exclude the members of the visibie Church of the old Testament, as Hezechiah, David, Iehosaphat, Moses, &c. VVho committed & suffered knowne sinne: yea & the Corinthians, 2. Cor. 12. 21. Also the Churches of Asia. Revel. 2. 20. 21. VVho did not amend, & yet were Saynts & true matter of the visibie Church.

I answer: First to that of the old Testament objected by you, I say your bewray therein great ignorance of the true nature & constitution of the Church of the Old Testament, as also of the ministry, worship, & government thereof, which were all typical & ceremonial: Know you therfor Mr. Bern. that ther is as much difference betwixt the Old Testament with the ordinances thereof, & the new Testament with the ordinances thereof, as ther is betwixt the signe & the thing signified: betwixt the ceremony & the substance: the type & the truth: the shadow & the body: **Liberal & Spiritual:** the letter & the Spirit. For in these & the like Phrases doth it please the Holy Spirit in the Scriptures to discover vnto vs the differences of these two Testaments, & the ordinances thereof: you cannot plead, because in the Old Testament there were Sacrificing Preists, therfor ther must be such in the New Testament, neyther can you plead, for that they had one high Preist in the Old Testament, therfor ther must be one Pope or Patriarch over the Church in the New Testament: To reason thus were to bring in Iudaisme: & to disanill the blood of Christ: Therfor if you wil reason aright as you ought to doe, you must frame your reason from the Type to the Truth after this manner. This was a Type figure shadow,

shadow, ceremony, signe, literal ordinance in the old Testament, therfor we must not have that type, figure, shadow, ceremony, signe, literal ordinance in the new Testament, but we must have the thing typed, figured, shadowed out, signified thereby: as for example: In the old Testament they had a visible Tabernacle, Temple, Cittie, wee must have a visible Church, which is indeed the true Tabernacle, Heb. 8. 2, & 3. 2-6 The true Temple, 2. Corinth. 6. 15. the Holy Cittie, Revel. 21. 2. 3. In the Old Testament the materiall Temple was made of materiall Stones: in the New Testament the visible Church is made of living & Spiritual stones, 1. Pet. 2. 5. in the old Testament the people that offered sacrifice were a holy people literally, Deut. 14. 2. 3. in the new Testament the people that worship God must be holy indeed & spiritually, 1. Pet. 2. 5. 9. the same may be said of the sacrifices, sacrificers or Preests & of al other ordinances of the old testamēt: hence it foloweth by a necessary consequence that the constitution of the church of the old testament was a ceremonial constitution: the worship of the old testament a ceremonial worship: the ministry a typical ministry: the government a typical government: the people a typical people: the land or country a ceremonial country. & so forth of the rest by proportion [This being propounded & confirmed thus as the vndoubted truth of God discovereth the vanity of your reason: I say vnto you that David, Jehosaphat, & the rest of the Godly in the old testament though they did suffer known sin in the land, yet were the true matter of the typical Church being typically or ceremonially cleane: For to the constitution of the typical Church ther was not required true holynes, but ceremonial cleannes: & although it was signified vnto them of the old testament, & necessarily required of them for their acceptation befor God that they should be truly, holy, & sanctified: (for never was any accepted before God without true inward holines) yet it was not necessarily required of them to the constitution of their Church, for to make them true matter or members of that typical Church, or to fit them to that typical communion which was the proper communion of that typical Church, & of that typical service. Hence it is that as in the old testament a Saint was a typical Saint, so an hypocrite was a typical hypocrite: & a wicked man was a typical wicked man, & therfor excommunication was typical: Nomb. 5. 2-4. & 12. 14. Hence also it foloweth that lawfully they might have typical communion in typical worship that were typically cleane or saynts typically: though they were wicked indeed: For their real wickednes did not polute their ceremonial or typical Church, worship, & communion, although it did polute their owne consciences & workes. Their ceremonial vncleannes did polute their ceremonial communion: Their moral vncleannes did not so: If their communion had been moral & Spiritual, then their moral vncleannes had defiled their communion: but their communion being only ceremonial & typical, their polution was only of that kind: therfor you shal never find that in the old testament the L. chardgeth the for communion in their typical service with wicked men, howsoever the wicked men themselves are sharply reprov'd for their wickednes. Besides the nature of their worship being wel weighed doth instruct vs thus much: For their worship was reconciliation & repentance to acceptation: but our worship is of another nature, viz: Sacrifices of praise & thanksgiving after repentance, reconciliation, & acceptation. For they did worship to repentance, we do worship from repentance: therfor they might & did worship thereby to reconcile themselves to God: we being reconciled to God & accepted in Christ do proceed to offer vnto the L. the calves of our lips, the best grace

we have: with vs men first declare their repentance, & then we receive them into our communion: to worship with vs: with them first men were received into typical communion, & then they were trayned vp to repentance & faith in Christ by the typical sacrifices of that typical communion: Their worship began outwardly in the lettre, & proceeded inwardly to the Spirit, so did their constitution, ministry & al: our worship beginneth inwardly in the Spirit, & proceedeth outwardly to the lettre: Therfor our constitution, ministry, worship, & government, is contrary to theirs: & therfor Mr. Bern. if you had knowne or observed this, you would not have objected these things of the old Testament for the joyning with & suffering of open knowne sinne in the new Testament, & the communion thereof: For how can these things agree, except you will make the New Testament, the Old Testament: & abelish Christ, & sett vp Iudaisme againe.

But I would fayne know how you can prove that these holy mē did suffer open knowne sinne, or suffering it were not defiled thereby? defiled I say not in their communion which was typical, but in their consent which was Spiritual. But this point I must thus leave wayting for your answer: For I avouch that either the sinnes which they suffered were not knowne; or if they were knowne they were defiled by them: & so not repenting of them, al their worship was defiled to themselves, but yet being ceremonially cleane their communion in ceremonial worship was not vncleane vnto others. & if you doe object vnto me that their Spiritual communion was polluted vnto others: I answer that their moral or Spiritual communion was invisible, & so could not pollute others: & ther visible communion was typical & ceremonial, & that only polluted others: For such as was ther communion, such was ther pollution: Ther communion visible being typical did only polute typically: our communion visible being moral or Spiritual doth pollute vs morally & Spiritually. Now I doe confesse vnto you, that by ther typical Church, ministry, worship, & government, Spiritual things were signified both for them & for vs: For them the morality or Spiritual signification was double, viz: 1. that the Lord required that they should be that indeed which was typed vnto them, els they could not be accepted. 2. That in them they ought to see as in a glasse the glorious condition of the Church, ministerie, worship, & government of the new Testament, which were shadowed out by those ceremonies: For vs the moral or Spiritual signification is, that except we be correspondent, in our constitution, ministerie, worship, & Government, to those types of the old Testament, our constitution, ministerie, worship & government, is either jewish, or paganish, & therfor Antichristian: Herevpon thus may I reason against you most soundly & therein you Mr. Bern. shal have your mouth so stopped as that you shal never be able to reply, or once to mutter against the truth any more except you have a cauterized conscience, viz.

If in the Old Testament ther visible typical communion was typically polluted by typical & ceremonial vncleannes vncleaned: Then in the New Testament our Spiritual visible communion is really polluted by moral vncleannes vncleaned, that is, sinne vnrepented of.

But in the old Testament, ther visible typical communion was typically polluted by the typical & ceremonial vncleannes vncleaned,

Therfor

Therfor in the new testament our visible Spiritual communion is really polluted by moral vncleanes vncleaned, that is sinne vnrepented of.

The major cannot be denied for it is a just analogie & proportion from the type to the truth, from the shadow to the substance.

The minor is evidently confirmed by these places of Scripture, compared together. Nomb. 19. 13. 20. Hag. 2. 14. Act. 21. 28. 29.

Againe: If in the old Testament the persons ceremonially vnclean during the tyme of their vncleanes, were excluded from the tabernacle or the host of Israel: then in the new Testament persons morally vnclean by impenitency, during the tyme of ther impenitency, must be excluded from the communion and fellowship of the true visible Church.

But in the old Testament persons ceremonially vnclean during the tyme of their vncleanes were excluded from the tabernacle or host of Israel, as may be seen: Nomb. 5. 2-4 & 12. 14. 15. 2. Chron. 26. 31.

Terfor in the New Testament persons morally vnclean by impenitency, during the tyme of their impenitency, must be excluded from the communion of the true visible Church.

But I shal have better occasion hereafter, namely in the 8. Section, to manifest this particular, whither I referre the reader.

Breethie I answer concerning David his suffering of Iobabs murther: The Kings of Iudah suffering the brasen Serpent to be worshipped, & the high places: Moses giving the bill of divorce; that eyther they knew them not to be sinne, or if they knew the that they were polluted therewith by consent; but yet ther typical communion was not desired ther by if they were ceremonially cleane; they therfor being typically Saynts were true matter of the typical Church, & for the Church of Corinth, & the Churches of Asia, I answer that they were not impenitent in sinne, & so were Saynts: For know you that not sinne but impenitency in sinne maketh me a false matter of a church: making saynts no saynts. Now how can you prove that either the Corinthians or the Churches of Asia were impenitent after once & twice admonition? I think it passeth your skill to prove that, & therfor I think this second objection of yours to be idle & of no value.

Your third objection & reason is that the places of Scripture which we bring declare what men ought to be not what men are: & you say we cannot conclude from the places of Scripture we bring, that because men are commaunded so to be, therfor if they be not so they are none of Gods people.

To this objection & reason I answer: that hereby you confesse, that the L. requireth that all the members of the visible Church should be Saynts: whence I also conclude that seeing they ought so to be, therfor if they be not so they are otherwise then they ought so to be, & so by consequent, if the Church be framed of those that are not Saynts, it is framed of another matter then the Scripture appointeth: & I would know if that be not a false matter. Moreover I vouch hardly contradictory vnto you that if men be not as God commaundeth, they are none of his people: but you are to know that true repentance is the true tryal of a Saynt, or of one of Gods people: & impenitency is an evident declaration that the partie therwith affected is none of Gods people: Therfor you must observe the difference betwixt the commandements Legal, & Evangelical; The comma-

maundements legal require absolute obedience in the highest degree thereof: The gospel requirerh true & vnfeyned repentance in the best degre we can aford: I would not have you think that wee imagine men should be framed in obedience absolutely according to the exactnes of the law, For wee are not vnder the law: no: wee only hold that men must in vnfeyned desire & endeavour yeld obedience to the law, & repent of al that wher in they are defective: & this is the obedience of the gospel which is acceptable, for wee are vnder grace: wherfor Mr. Bern. if you doe conceave that we intend the most perfect obedience of the law as a proper adjunct or formall difference of a Saynt, you are very grosse in your apprehension: if you conceave that we entend that men should be absolutely according to the gospel in faith & repentance, or els to be none of Gods people, then your concept is true & fit, but your objection is frivolous & ridiculous: For then men either are so or none of Gods people, & this doth our places of Scripture which we quote, prove, for any thing you yet have manifested to the contrary: when wee see you manifest otherwise, you shal receive answer, in the meane tyme you have discovered your self to be but a wrangler.

Your fourth objection & reason is, for that Saints in Scripture are not so called, 1. eyther for soundnes of knowledg, 2. or internal pure affection, 3. or holy practise of their duty alwayes: But, 1. For their outward calling to Christianity, 2. For their profession of faith, 3. in respect of their baptisme, 4. in regard of the better part, 5. or in respect of the visible signes of Gods favour, 6. & Gods good pleasure.

I answer you thus: you deny three things & affirme six: I doe poremptorily deny your three negatives: & I constantly affirme that sound knowledg, pure affections, & continual obedience are most pregnant and couvertible properties off true Sanctification.

Soundnes of knowledg is a proper note of life Eternall. Iohn. 17. 3. Heb. 3. 11. & so a true note of Sanctification. Tit. 1. 16. & that which you bring of Christs Disciples, being ignorant of many things (which we acknowledg) is nothing for your purpose: For you speak not of perfect knowledg, but of sound knowledg, & that Epithete doth not argue the quantity or perfect measure, but the quality or true condition of knowledg which I do avouch by the former groundes to be a true convertible signe of sanctification, & so of a Saynt.

Pure affection also is another true token of Sanctification. Matt. 5. 8. 1. Tim. 1. 5, Tit. 1. 15. which pure hart or affection is not a hart voyde of sinne, but of hypocisy, & for that you object of Paul, Rom. 7. 18. 21. it is nothing to overthrow his pure affection: For though he had sinne, yet he know nothing by himself, wherof he had not repented.

Continuall practise of Holy duties, also is a true signe of a Saynt, or a Sanctified person, Psal. 119. 101. 102. 106. 112. And although Ecclesiastes saith that ther is no man without sinne, yet that hindreth not, but that some may continually practise their duties, for this is the summe of al, that by repentance & faith which are the continual practise of the Saynts, a man doth alwayes performe his duty: & the speech of Ecclesiastes is the fence of the law, not of the gospel.

But heerin is your monstrous fraud and abhominable dissembling manifested, that
vnder

under these doubtful termes of sound knowledge pure affection & practise of duty all-
wayes, you would blear mens eyes that they should not see the truth : VVhat doe
you think that any of vs would be so absurd as to say that perfect knowledge, love, &
obedience, without any imperfection or fault are the signes of Sanctification ? And
yet wee say, that sound knowledge, a pure hart, and continual practise of Holy
duty are the most infallible tokens of true Saynts, and men truly Sancti-
fied : But you are wholly transformed as I perceive into wayne jangling.

In the next place I doe acknowledge that your six affirmatives are something to the
purpose : But nevertheless you have mingled much chaffe with the wheate: where-
fore briefly in all that which you write page 85. 86. 87. 88. Concerning this matter
I doe observe these particulars : Namely, 1. That although an outward calling,
profession, and baptisme to the faith be part of the signes of Saynts : Namely, vi-
sible markes outwardly : yet they must be thus qualified, els they are nothing but pic-
tures, or images, resembling & shadowing Sanctification superficially: For they must be
true & inward also : True calling, profession & baptisme: & inward calling, profes-
sion, & baptisme, are the infallible tokens of Sanctification and Saynts : The inward
must be discerned by the outward, the truth must be judged by the word : He that
is so called, so professeth, is so baptized as the word teacheth: that is to say : He
that is called and Separated from the VVorld, Antichristianisme, & all false wayes
knowne vnto him: he that professeth that true faith, taught in the New Testament of
Christ, which is but one : he that is baptized into that true faith, after that true man-
ner Christ hath prescribed, I must needs say that he is truly called, truly professeth,
is truly baptized, and so he by reason of his outward true calling, true profession
of the true faith, and true baptisme is discerned & judged to be inwardly called, inward-
ly to have faith, to be inwardly baptized, & that truly. A company of men thus cal-
led, professing, & baptized, are Saynts : But if half or but some of them only be thus,
& the rest impenitent & obdurate in sinne, it cannot possibly be that they should joynt-
ly together be a true Church : being light & darkenes, righteousness & impenitency,
Christ and Belial: or being joyned together, those former called, professing, & baptized,
doe so: like their righteousness, & partake with the wicked in their sinnes, and so shal
receave of their plagues: How then can that mixt company be called Saynts, yea they
are al necessary to fearful sinne before the Lord, & before men judging according to the
rules of Gods word, which is the touchstone of al truth: & according wherevnto all our
judgments must be squared, as by a canon & rule of direction.

2. The better part, visible signes of Gods favour and presence, Gods good plea-
sure & acceptation, are excellent respects in the Church : But they are not demonstra-
tive proper adjuncts of saynts sufficient to cause a mixt company to be al saynts in defini-
tion : But you speak of a mixt company one way, & wee vnderstand a mixt com-
pany another way : You define a mixt company to be of men that are truly
Sanctified and men openly wicked & profane : I for my part doe abhorre to
call such a Company Saynts : Nay I should rather and that truly call such a
mixt Company a false Church, and all of them visible Antichristians : Ney-
ther doe I any whit quayle that you say all diuines say so: I know there is or,

namely Iohn the divine, & the rest of the Apostles that teach the contrary: & if the divinity of your divines be contrary to the divinity of the Apostles & Iohn that worthy divine I reject it, I abhorre it, I wish it cast to the bottomlesse pit, from whence it came; For know you Mr. Bern. that the worse part somtyme giveth denomination to the thing If a peck of wheate be intermingled with an hundreth quartar of chaffe, it is not a hee of wheate, but of chaffe: if a pint of wine be mingled with a gallon of lees, it is the lees of wine not wine: you know in Logick conclusio sequitur deteriorem partem. Now a company of wicked men having some few Saynts known only to the Lord among the (for being mingled with the wicked in Spiritual communion, they cannot be judged Saynts by the rule of Gods word to man particularly & certainly) as your assemblies of England are, cannot be al caled Saynts in any colour of truth: For then al the men of England are Saynts, seing they al are joyned together into one Ecclesiastical body, which I suppose you cannot nor dare not say the Scripture ever intended so to give them denomination: but you must understand that we acknowledg the visible Church a mixt company in the Lords account & estimation, & in our general comprehension: For so wee learne that the visible Church consisteth of wheate & tares, Mat. 13. The Lord he knoweth that the Church hath Hypocrites in it, & we are informed so by the scriptures: ther were but twelve Apostles, & one of them was a Devil: but eight persons in the Arcke, & cursed Cham was one; but foure persons in the beginning & Runagate Kain was one; but stil we deny that open wicked impenitent persons can be called Saynts, because of the communion & presence of some elect ones who are only known vnto the Lord, being of one ecclesiastical body with the wicked.

Neither can a wicked company be called Holy or Saints truly in respect of the visible signes of Gods favour or presence, For then the Papists, Anabaptists, Familists, Arrians, & other Heretiques should truly be caled Saints, seing they have the word & Sacraments among them: & Exod. 3. 5. the ground was caled Holy: & Mat. 4. 5. Ierusalem is caled the Holy cittie, typically not truly, as I have expounded vnto you before: in respect whereof also the Lord is said to see no iniquity in Iacob, nor transgression in Israel, Nomb. 23. 21. seing that people at that present was typically Holy & so typically without imputation of iniquity in respect of their typical communion.

And for the Parable, Mat. 13. of the wheate & tares I doe constantly avouch that though you & al divines with you doe expound it of open wicked impenitent persons, & Saints, supposed in communion together, yet the parable is wrested from the true purpose of Christ, who doth not intend to teach that, for then he should teach contrary to himself, who by the parable of the Leaven declareth that one wicked persone defileth the whole lump, Mat. 13. 33. compared with 1. Cor. 5. 6 Exod. 12. 18,

And whe ear in the conclusion of this point, pag. 88, you would prove that, because the auncient Church of the Separation have (as you say) wicked men among them: therfor the parable Mat. 13. is truly expounded in that sense of a mixture of good & bad: I say for that point as the parents of the blind man said, they are auncient enough, lett them answer for themselves.

And thus have I ended this parallele with you Mr. Bern. & concerning Mr. Ainsworth who renounceth this Holy truth of the Lords, which I have thus clered, I say hereby he renounceth the faith in this particular, & renounceth the Apostles testimony, who saith, they

they went out from vs, they were not of vs, for had they been of vs, they would have continued with vs, 1. Ioh. 2. 19.

The seaventh Section.

Now followeth your fifth position which you also perswade your selfe to be an error, and which being wel expounded I account the vndoubted truth, viz.

5. That the powre of binding & losing is given to the whole multitude, & not to the principal members therof: These are your wordes.

I hold & maintayne out of the word that a cōpany offaithful people Separated from al vncleanenes & joyned together by a covenant of the L. are a true Church; yea though they be but two or three; So Adam & Hevah were a Church: so Lot, his wife, & his daughters were a Church; So Noah & his family in the Ark were a church; So the twelve men at Ephesus were a Church, Act. 19. 7. So in Q. Maries dayes the Martyrs seperated were a Church, if but two or thre of them lived together: That this is a truth, I prove vnto you thus.

2. Cor. 6. 16—18. with whome God maketh his covenant to be ther God, & whome he receaveth to be his people, they are a Temple, that is a Church vnto him, vs. 16.

But two or three faithful people comming forth from the vnbeleevvers, & being Separated, & touching no vneleane thing, are Gods people, & God with them maketh his covenant, & they are his sonnes & daughters, & he is their Father, vs. 16. 17. 18.

Therfor two or three faithful people are the Temple and Church of God.

The Premisses are evidently delivered in the Scripture; therfor the conclusion followeth necessarily.

Mat. 18. 20. wher two or thre are gathered together into my name, ther am I in the mids of them.

In the mids of whomsoever Christ doth dwel & walk, they are a true Church of Christ: Even his Temple, Tabernacle, & habitation: as these Scriptures teach being compared together, Mat. 28. 20. 2. Cor. 6. 16. Leu. 26. 11. 12.

But among two or three gathered together by love, & into the name of Christ by faith, Christ is present to dwel & walk, Mat. 18. 20. 2. Cor. 6. 16. compared together.

Therfor two or three faithful people are the Temple & Church of God. I could allegd other Scriptures: but two or three witnesses are sufficient.

Remember for this point that the covenant made with Adam, Abraham, Isaac, Jacob, & al the faithful, is made with any faithful people in the world, as if two or three faithful people should aise vp in the dominions of the Turk, or Pope, or Iewes, or Pagans, & joyne together to walk in the faith, the Lord maketh his covenant with them, he is their God, they are his people, they are his Temple, he walketh ther, he is their Father, they are his

his sonnes & daughters, Christ is their King, they are his Kingdome, even a Kingdome of Preists, &c: & therfor whersoever in the Scripture the covenant is made with any, it is to be understood as made with Abrahams childrē according to the faith, & therfor with two or three faithful people any were in the world,

This being premised as the ground of our whole cause, & we having departed from al the profane of the Land, & having seperated & touching no vncleane thing, 1. cor. 6. 17 We are Gods people, his temple, his Church: he dwelleth & walketh among vs, & he hath given to vs, & made with vs his covenant, Heb. 8. 10. & although we were but few in number, yet the Lord chose vs to be his.

Wee being now the Church of God, wee have the powre of the L. Iesus Christ given vnto vs: For we have himself our owne by title & possessiō, & vse, & that by vertue of the covenant God made with vs: for so God is our God & our Father, only in Chr. & through him: & al the promises of God in Christ are yea & Amen: Christ therfor is ours: Christ he is our King & our Preist, & we are his Kingdome: & we have his powre, that this is to I prove vnto you by these Scriptures.

Marc. 13. 34. Christ ascending vp into Heaven (for that is his going into a farre country as may be perceived by Luk. 19. 12. with Mat. 28. 18, & Eph. 4. 8.) gave authority to his servants leaving his howse that is his Church, according to his bodily presence: now what authority is this that Christ gave vnto his servāts? that is evident by other places of scrip tures, 1. Cor. 5. 1. the powre of our Lord Iesus Christ which the Corinthians had that is the powre of admonition & excommunication, the powre of binding & losing, a powre to administer Christs Kingdome, & al the ordinaunces therof.

Mat. 16. 19. The powre of binding & losing is given to Peter.

Ioh. 20. 23. The powre of binding & losing is given to al the Apostles.

Marc. 13. 34. The powre of Christ is given to his Servants.

1. Cor. 5. 4. The powre of Christ is in the hands of the Corinthians.

Now let vs make collections & gather instructions out of these places, & the truth wil most evidently appeare:

The Pope saith out of the 16. of Mathew, that the powre of binding & losing is givē to Peter & his successors the popes of Rome: & that al the Bbs. & Preists in the world, & the whole Church vniuersal receaveth binding & losing from him.

Nay say the English Prelates out of the 20. of Iohn Christ gave the powre of binding & losing to al the Apostles & their successors the Lord Bbs. of Englād, & that al the Preists, & people in the Land, receave binding & losing from them in their severall dioceses.

Nay say the Presbyterians of England out of Mat. 18. 17. The powre of binding & losing is given to the Edership, & the poeple they are bound or losed by the Presbytery: For by the Church they vnderstand the Presbytery.

Nay say we, the powre of binding & losing is given to the body of the Church, even to two or three faithful people joyned together in covenant, & this we prove evidently in this manner.

Vnto whome the covenant is given, vnto them the powre of binding & losing is given.

The covenant is given to the body of the Church, that is to two or three faithful ones:

ful ones: For God is their God, & they are his people.

Therfor the powre of binding & losing is given to them.

Againe. Vnto whom Christ is given for King, vnto the the powre of Christ the King is given, as being his deputies & lietenants.

But Christ is given for King vnto the body of the Church, even to two or three faithful people, who are his Kingdome, & howe, & citric.

Therfor vnto them is given his powre, that is his powre to bind & lose.

Finally. Vnto whome the covenant & Christ is given, vnto them al the promises are given, for al the promises are conteyned in the covenant, & in Christ, as these places prove, 1. Cor. 1. 20. Psal. 133. 3. Act. 2. 39. Gal. 3. 14. 15. 16. & the powre of binding & losing is one of the promises, & is a part & parcel of the covenant, Mat. 16. 19. Ich. 20. 23. Mat. 18. 15-20.

But the covenant & Christ & al the promises, are givē to the body of the church even to two or three faithful ones.

Therfor the powre of binding & losing is given to them also.

But ther are certayne objections which must be answered in number three.

Ob. 1. One is that Christ speaketh only to Peter & to his Apostles, & giveth the powre only to them therfor, Mat. 16. 19. John. 20. 23. Mat. 18. 17.

For answer thus much.

The place Mat. 16. although it be directed to Peter personally, yet it is intended vnto all the Disciples of Christ: For vnto them is the powre given, that have the faith and made the confession ther mentioned: But the faith & confession of faith is of al the Disciples, & spoken by Peter in behalf of them al: & therfor the powre is by promise given to al.

The place Ioh. 20. 23. importeth plainly that Mary Magdalene, & divers other of the Disciples were present when Christ spake vnto them: for they were assembled together in a howse, the dore being shut, & it was the L. day: & not the Apostles only, but the rest of the Disciples were assembled in al likely hood for the Sanctification of the L. day: yea fur ther Thomas was absent, & so the promise of binding & losing could not be made to him at that present, & afterward it was not made to him, & so by consequent that one of the Ap. had not the powre givē him by ther reason which plead it to be given to the Apost. only. The place Mat. 18. 17. doth not prove that this powre was given to the Presbyterie, for that place importeth that it was given to the Church, now the Eldership is not the Church, but a part of the Church, & it must be proved that the word Church doth signifie the Eldership (or els this place will help nothing), as I am sure cannot be showed out of the word: besides the circumstances of the place teach that Christ intēdeth the powre of binding & losing to be given to every brother, for so he saith, if thy brother sin: & lett him be vnto the: & take two or three witnesses: & where two or three, &c. I am in the midst of them.

Finally, It cannot be denyed but admonition aperteyneth to every brother, & why should not excommunication: For their is powre to bind & lose in two or thre witnesses toward a brother, & why not powre to bind & lose in the body of the Church, if the whole Church be but two or three: or some smal number.

Now for the viter overthrowing of this concept of the powre given to the Presby-

teric only, consider that the twelve were not yet Apostles, only they were nominated to be Apostles: they were invested in their office at the descending of the Holy Ghost on the day of Pentecost: which I prove vnto you evidently. Eph. 4. 8. 11, when Christ ascended he gave gifts vnto men, viz: the gifts of Apostles, Prophets, Evangelists, Pastors & Teachers: For Christ receaved his Kingdom when he ascended. Luk. 19. 12. For Christ obtey- ned a Kingdome by his death, & he receaved his Kingdome, when he went into that same country: & Christ by his sufferings entred into his glory: So that Christs Kingdome in regard of the outward regiment & ordinances thereof beganne at the day of Pentecost, when the Apostles were endued with powre from on high Luk. 24. 49. Act. 1. 8. & it shal end at the day of judgment, 1. Cor. 15. 24. 25. Seing therfor that they were not yet Apostles, but only Disciples, the powre given to them was given to them as Disciples, not as Apostles: & therfor all Christs Disciples may justly in al ages challendg that powre of bin- ding & losing: For a conclusion therfor in a word, the commandement of binding and losing is given to every brother, go the promise & powre of binding & losing is givē to them also: as the forsaide places do evince. & as the charter of a corporatiō is frō the King & al the offices have powre from the corporation, so the Church hath powre frō Christ, & the Eldership from the church: & as the body hath powre from the head, & the parts of the body have their powre from the body: So the church which is Christs body, hath powre frōm Christ, & the Eldership a part of the body hath powre from the body.

Ob. 2. A second objection is this that if the powre of binding & losing be givē to the body of the Church, then powre of preaching & administring the seales of the covenant: truth: we confesse it: & the church being a corporation committeth powre to administ: to such officers as Christ hath appointed to his church, viz: to the Elders or Bishops: still reserving powre to correct her officers by the same powre of binding & losing in admonition & excommunication, the benefit wherof doth aswel pertain to the Elders as other of the brethren, except it be said the Elders are to be exempted from censures, & so to want those meanes of Salvation which the brethren have, which is a pitiful condition, & a lamentable priviledg.

Ob. 3. A third objection is that the benefit of binding & losing, of the word & seales of the covenant is given to the church, & al the members, but not the powre of the: wherto thus much may be answered, viz: that the Church, viz: two or three faithfull ones have as is said the covenant, Christ, the promises not only in use, but in title & possession: & the faithfull have as good powre & title or interest to the covenant, Christ, & the promises, as a freholder hath to his lands & possessions. Esa. 9. 6. Vnto vs a sonne is given: the church is the spouse of Christ, & so hath powre to Christ the covenant & promises: the Church is the body of Christ, the body hath a real possession, title, & powre to the head & all the helps therof: For the faithfull are flesh & bones of Christ, Eph. 5. 30, these things are manifest to them that wil vnderstand: & if any man be ignorant let him be ignorant.

But it may be Mr. Bern. you wil say that powre to bind & lose are no properties of the Church, but only priviledges: For shame say not so: Surely this plea argueth that either you got litle Logick in the vniversity, or that you have forgot it, or if you remēber it you either carelessly neglect it, or wilfully pervert the use of it to seduce your followers: I pray you tel me in good sooth what difference is there betwixt a priviledg & a propertie: Is not a priviledg according to the notation of the word privata lex: a private law wherein

One person or state is interested. The King hath certaine priviledges or prerogatives as to pardon condemned persons, to dispence with his law, a negative voice in parliament &c. I would faine know of you, whether these be not properties, such as the Kings & Queenes of the nation only have title to & no others: but consider wel with your self what relation ther is betwixt a priviledg & the person that is interested in the priviledg: Is it not the relation of the subject & the adjunct? A priviledg therfor is an adjunct to the priviledged person: Now all adjuncts are either proper or common adjuncts: but a priviledge is not a common adjunct, as I am sure you wil confesse, or els you want reason: therfor it is a proper adjunct: If it be a proper adjunct it is a propertie, & so your distinction is senselesse & vnchollerlike, you may aswel say that pepper is hot in working & cold in operation, as to say that the true Church may be without her priviledges; but not without her properties: Therfor I doe heer before the L. attach you as a deceiver of the people in teaching thus contrary to all learning & true vse of reason, that the powre of the Lord Iesus Christ given to the church, one part wherof consisteth in binding & losing is only a priviledg & not a propertie of the true Church: & that the true Church may want it: It is as impossible for the true Church to want Christs powre, as for a man to want reason: Mr. Ber. answer now or els yeeld to the truth you cannot forshame denie the one of them.

Paralleles, Censures, Observations, aperteyning
to the seaventh Section.

In this Section I write & prove, that the powre of binding & losing is given to the whole multitude, & not to the principal members therof.

Mr. Bern. in his book intituled the Sep. Schisme, pa. 88. calleth it the A. B. C. of Brownisme to hold: That the powre of Christ thar is, authority to Preach, to administer the Sacraments, & to exercise the censures of the Church, belongeth to the whole Church, yea to every one of them, & not the principal members therof.

Mr. Ains. answering Mr. Ber. pa. 174. Saith that Mr. Ber. may put this opinion, if he please in the Crosse-rew of Bernardisme, he himself being the first that ever he heard, to utter such a position: & afterward pa. 175. 176. 177. 178. Expoundeth what that auncient Church whereof he is teacher holdeth concerning it.

Wel: Let vs handle these things largely, & to full satisfaction: & herein I professesse before the Lord, & before the whole world, that if I do not prove evidently my assertion that the powre of binding & losing is given to the whole multitude, & not to the principall members therof. I wil acknowledg the Churches of England, yea the Churches of Rome yea & the Greek Churches also to have a true ministry, & to be true churches of Christ: For if the ministrie, & the holy things with the ministrie, come by succession from the Apostles hands, through the churches of Rome & the Grecians, & that ther are no ministers, but such as are made by the & first the successively, our whole cause of Separation lyeth in the dust & we must disclaime our Schisme which we have made, & our heresies which we hold: but if it be proved that the true ministrie commeth not by succession from the churches of Rome or the Grecians, & that the holy things are not given to the ministrie by successio, but are give first to the body of the church, the faithful, yea though they be but two or three, & that both the ministrie and all the powre that the ministrie hath doth flow from the Fountayne Christ Iesus, through the body of the

teric only, consider that the twelve were not yet Apostles, only they were nominated to be Apostles; they were invested in their office at the descending of the Holy Ghost on the day of Pentecost: which I prove unto you evidently. Eph. 4. 8. 11, when Christ ascended he gave gifts unto men, viz: the gifts of Apostles, Prophets, Evangelists, Pastors & Teachers: For Christ received his Kingdom when he ascended. Luk. 19. 12. For Christ obeyed a Kingdome by his death, & he received his Kingdome, when he went into that faire country: & Christ by his sufferings entred into his glory: So that Christs Kingdome in regard of the outward regiment & ordinances thereof beganne at the day of Pentecost, when the Apostles were endued with powre from on high Luk. 24. 49. Act. 1. 8. & it shal end at the day of judgment, 1. Cor. 15. 24. 25. Seing therfor that they were not yet Apostles, but only Disciples, the powre given to them was given to them as Disciples, not as Apostles: & therfor all Christs Disciples may justly in all ages challendg that powre of binding & losing: For a conclusion therfor in a word, the commaundement of binding and losing is given to every brother, got he promise & powre of binding & losing is givē to them also: as the forsaide places do evince. & as the charter of a corporatiō is frō the King & all the offices have powre from the corporation, so the Church hath powre frō Christ, & the Eldership from the church: & as the body hath powre from the head, & the parts of the body have their powre from the body: So the church which is Christs body, hath powre frōm Christ, & the Eldership a part of the body hath powre from the body.

Ob. 2. A second objection is this that if the powre of binding & losing be givē to the body of the Church, then powre of preaching & administering the seales of the covenant: truth: we confesse it: & the church being a corporation committeth powre to administer to such officers as Christ hath appointed to his church, viz: to the Elders or Bishops: til reserving powre to correct her officers by the same powre of binding & losing in admonition & excommunication, the benefit wherof doth aswel pertain to the Elders as other of the brethren, except it be said the Elders are to be exempted from censures, & so to want those meanes of Salvation which the brethren have, which is a pitifull condition, & a lamentable priviledg.

Ob. 3. A third objection is that the benefit of binding & losing, of the word & seales of the covenant is given to the church, & all the members, but not the powre of the: wherto thus much may be answered, viz: that the Church, viz: two or three faithfull ones have as is said the covenant, Christ, the promises not only in use, but in title & possession: & the faithfull have as good powre & title or interest to the covenant, Christ, & the promises, as a freholder hath to his lands & possessions, Esa 9. 6. Unto vs a sonne is given: the church is the spouse of Christ, & so hath powre to Christ the covenant & promises: the Church is the body of Christ, the body hath a real possession, title, & powre to the head & all the helps therof: For the faithfull are flesh & bones of Christ, Eph. 5. 30. these things are manifest to them that wil understand: & if any man be ignorant let him be ignorant.

But it may be Mr. Bern. you wil say that powre to bind & lose are no properties of the Church, but only priviledges: For shame say not so: Surely this plea argueth that either you got little Logick in the vniversity, or that you have forgot it, or if you remēber it you either carelessly neglect it, or wilfully pervert the use of it to seduce your followers: I pray you tel me in good sooth what difference is there betwixt a priviledg & a propertie: Is not a priviledg according to the notation of the word privata lex: a private law wherein

one person or state is interested. The King hath certaine priviledges or prerogatives as to pardon condemned persons, to dispence with his law, a negative voice in parliament &c. I would faine know of you, whether these be not properties, such as the Kings & Queenes of the nation only have title to & no other: but consider wel with your self what relation ther is betwixt a priviledge & the person that is interested in the priviledge: Is it not the relation of the subject & the adjunct? A priviledge therfor is an adjunct to the priviledged person: Now al adjuncts are either proper or common adjuncts: but a priviledge is not a common adjunct, as I am sure you wil confesse, or els you want reason therfor it is a proper adjunct: If it be a proper adjunct it is a propertie, & so your distinction is senselesse & vnchollerlike, you may aswel say that pepper is hot in working & cold in operation, as to say that the true Church may be without her priviledges, but not without her properties: Therfor I doe heer before the L. attach you as a deceaver of the people in teaching thus contrary to al learning & true vse of reason, that the powre of the Lord Iesus Christ given to the church, one part wherof consisteth in binding & losing is only a priviledge & not a propertie of the true Church: & that the true Church may want it: It is as impossible for the true Church to want Christs powre, as for a man to want reason: Mr. Ber. answer now or els yeeld to the truth you cannot forshame denie the one of them.

Paralleles, Censures, Observations, a perteyning
to the seaventh Section.

In this Section I write & prove, that the powre of binding & losing is given to the whole multitude, & not to the principal members therof.

Mr. Bern. in his book intituled the Sep. Schisme, pa. 88. calleth it the A. B. C. of Brownisme to hold: That the powre of Christ thar is, authority to Preach, to administer the Sacraments, & to exercise the censures of the Church, belongeth to the whole Church, yea to every one of them, & not the principal members therof.

Mr. Ains. answering Mr. Ber. pa. 174. Saith that Mr. Ber. may put this opinion, if he please in the Criss-crosse-row of Bernardisme, he himself being the first that ever he heard, to vnder such a position: & afterward pa. 175. 176. 177. 178. Expoundeth what thar auncient Church wherof he is teacher holdeth concerning it.

Wel: Let vs handle these things largely, & to full satisfaction: & herein I professe before the Lord, & before the whole world, that if I do not prove evidently my assertion that the powre of binding & losing is given to the whole multitude, & not to the principall members therof, I wil acknowledge the Churches of England, yea the Churches of Rome yea & the Greek Churches also to have a true ministry, & to be true churches of Christ For if the ministerie, & the holy things with the ministerie, come by succession from the Apostles handes, through the churches of Rome & the Grecians, & that there are no ministers, but such as are made by the & first the successively, our whole cause of Separation lyeth in the dust & we must disclaime our Schisme which we have made, & our heresies which we hold: but if it be proved that the true ministerie cometh not by succession from the churches of Rome or the Grecians, & that the holy things are not given to the ministry by succession, but are give first to the body of the church, the faithful, yea though they be but two or three, & that both the ministerie and all the powre that the ministerie hath doth flow from the Fountayne Christ Iesus, through the body of the

to/ Church of the Presbytery, then is your Church & ministerie false, so are the Churches of the East & West much more: & then we & those Churches only which raise up their Ministerie from the Election, aprobaton, & ordination of a faithful people, are the true Church of Christ having the true Ministerie of Christ, & yet with the rest of Gods people in Babylon must seperate & joyne together, & walk in the Lords ordinances as we & other true Churches doe, or els woe be vnto you from the Lord: Therfor in this particular I would supplicate the Kings Majestie my Sovereigne Lord on earth, the Lords of the Parliament, the Gentlemen that susterne the person of the commons in the nether howse, al the learned men of the Land, to consider & to search out this point: For it being throughly cleered may breed peace & infinite good to the whole nation: whereas it being suppressed, choked, darkened, & neglected draweth with it al the contentions and controversies amongst them that professe Christ in the whole earth: For my part Mr. Ber, I wil endeavour according to my poore hability to discover what I have conceived, and doe vndoubtedly beleve from the Scriptures, and doe make the beginning of my inquisition after this manner which I desire the gentle reader to weigh & consider of with his best attention. Christs visible church which is his Kingdom, hath in it a spiritual powre and jurisdiction by the confession of al that professe Iesus Christ: which powre is of two sortes: 1. The powre of Christ himself, who is the Lord & King of his Church. Mat. 28. 18 and he is the Fountaine of powre, being the head of the Church which is his body, Eph. 1. 22. 23. For as the head is the Fountaine of life, sense, motion, & powre to the whole body, & as the Mr. of the howse is the original of al oeconomical powre: So is Christ the original of al spiritual life, sense, motion, & powre to the Church which is his body & family: This is evident: & in regard of this powre which is inherent in Christ, the church which is Christs Kingdome may truly be termed a Monarchie, Mat. 23. 8—11. Ephes. 4. 5, Jam. 4. 12. This powre which Christ hath in himself cannot passe from himself to any other: For as his preisthood is eternal, & not passing fro him to another, Heb. 7. 24. so may it as truly be said of his other offices, & particularly of his Kingdome & Monarchical powre: Nevertheless 2. The Lord Iesus hath ordeyned & appointed a certayne order to be observed in his absence in the true visible Church, & hath delegated a certaine powre & authority to his Servants & subjects for the preserving of that order, & for the execution of those ordinances: This delegated powre & authority is mentioned Marc. 13. 34 1. Cor. 5. 4. This delegated powre is avouched by the Papists to be in the Pope, by the English Prelates to be in the Lord Bbs. & Archdeacons; By the Presbyterians to be in the Eldership: by the brethren of the Separation to be in the body of the Church primarily and fundamentally: For if the Pope, Prelates, Presbytery, or Body of the Church do say that the powre which is in Christ Iesus is in them, they doe blaspheme most fearfully robbing Christ of his honour & Regal powre, & make themselves even Christ himself: The Pope therfor is not Antichrist for that he usurpeth that regal powre which is proper to Christ: neither are the Bbs. of England Antichrist for usurping that proper kingly powre which is only in Christ: nor the Presbytery Antichristian for challengeng the powre Monarchical of Christ: but they are al Antichristian for usurping the delegated powre of Christ which he hath originally given to the body of his Church which is his mysticall body.

This delegated & Ministerial powre which the Pope, Bbs. & Presbytery challengd, they

they say commeth to them by succession from Christ: The Pope he saith Christ hath given this ministerial powre to Peter only & his successors the popes of Rome: The Bbs. say Christ hath given this delegated powre to al the Apostles, & the Apostles have given it to the Bbs. their successors. The presbyterians say that Christ hath given this ministerial powre to the presbytery, or Eldership, & they convey it successively to the elders succeeding to the worldes end in the Church: Al these three opinions are equally Antichristian, for they al of them establish succession which is Jewish, & so Antichristian: For in the old Testament the preisthood was conveyed by succession: Heer therfor I will prove vnto you by vndeniable arguments, that the powre of Christ is not given eyther to the pope, Bbs, or presbytery, but primarily it is given to the body of the Church.

First Argument.

If Christs ministerial powre be given by succession to the pope, Bbs. or presbytery primarily, then the ministerie is before the Church: Seing that ther must needs be a ministry before ther be any powre of Christ, this consequent is infallible.

But the ministerie is not before the Church, but after the Church: For it ariseth out off the Church, as a part off those Holy things which God hath given to his Church.

Therfor Christs ministerial powre is not given to the pope, Bbs. or presbytery primarily: but to the body of the Church.

They that affirme the ministry to be before the Church must needs hold that a minister is no relative to a Church, but that a man may be a minister, & have no flock to attend on, yea that ther may be & is a ministry when & where ther is no Church: or that the charges of other men are his charge; or that the world is his charge: they must also maintayne that all grace floweth from the ministry to the Church: that the ministerie is a more excellent ordinance then the Church: that the Church hath no powre to make ministers, but that the ministers have powre to make both ministers & churches: & that ministers are properly by their office Apostles over the whole world for the converting of men, & planting of Churches; & the like absurdities.

Second Argument.

If Christs ministerial powre commeth by succession to the pope, Bbs. & presbytery: then the ministry of Rome is a true ministerie, and al they that are made ministers by the pope and his clergie, are true ministers: Then it is lawful to joyne with the true ministerie of Rome, and then whosoever are ordeyned and not by a precedent ministry are falsely ordeyned, and so are false ministers.

But the ministerie of Rome is no true ministry, and they that are ordeyned by the pope and his clergie are no true, but false ministers: and it is vterly vnlawful to joyne with the ministerie of Rome by the confession of al the Protestants, and ministers may be ordeyned truly without ministers by the confession of the sincerest reformists.

Therefor Christs ministerial powre commeth not by succession to the Pope, Bbs. or Presbytery primarily: but to the body of the Church.

Third Argument.

If Christs ministerial powre commeth by succession to the pope, Bbs. & presbytery: when the Lord hath absolutely bound men to sinne, seing that wee must needs joyne to the sinnes off the Ministers, otherwisemen cannot possible have & enjoy the holy things of God: For it is the ordinance of God, that wee should vse the holy things: & this assertion doth avouch that we must have the same from the ministry: & therfor let their sinnes be what they wil, we must have them from their hands, & so must joyne to them in all their sinnes.

But the L. hath not bound vs necessarily to joyne to other mens sinnes, seing he hath commanded vs. to Seperate from them, & this were to lay our sinnes vpon the Lord most blaiphemously.

Therefor Christs ministerial powre commeth not by succession to the pope, Bbs. or presbytery primarily: but to the body of the Church.

The fourth Argument.

If Christs ministerial powre commeth by succession to the pope, Bbs. or presbytery: when the Lord hath made the Ministers Lords over the Church, so that the Church cannot have or enjoy any of the holy things, any of the L. ordinances, except they wil agree or consent them, vnto for their Holy things are in their powre.

But the L. hath not made the Ministers Lords over his Church which is his inheritance but they may have & enjoy his owne ordinances even al the Holy things contrary to the wil of wicked ministers.

Therefor Christs ministerial powre commeth not by succession to the pope, Bbs. or presbytery primarily, but to the body of the Church.

The fifth Argument.

If Christs Ministerial powre commeth to the pope, Bbs. or presbytery, then the presbytery may excommunicate the whole Church: Then the Bbs. may excommunicate the whole dioceses or provinces, then the pope may excommunicate the whole church universal on earth.

But the L. Bbs. of England say the Pope cannot excommunicate England: The Reformists hold that the Prelates cannot excommunicate their dioceses, & by consequent & just proportion the Presbytery cannot excommunicate that particular Church whereof they are Presbyters.

Therefor Christs ministerial powre commeth not by succession to the Pope, Bbs. or Presbytery primarily, but is given to the body of the Church.

The sixth Argument.

If Christs

If Christs ministerial powre commeth by succession to the Pope, Bbs. or Presbytery: Then the office of the Deacons & widowes are lost with succession; in them is interrupted & lost: for as in the old testament a Priest came of a Priest, a Levite of a Levite, so an Elder maketh an Elder, a Deacon ordeyneth a Deacon, a widow must ordeyne a widow.

But the office of the Deacon & widow is not lost, for none of Gods ordinances are perisht, but may be had, or els Gods truth & mercy to his Church fayleth, who hath said that he wil be with his Church to the end of the world.

Therfor Christs ministerial powre commeth not by succession to the Pope, Bbs. or Presbytery primarily, but is given to the body of the Church.

The seaventh Argument.

That doctrine which destroyeth it self is false.

The doctrine of succession, viz: that Christs ministerial powre commeth by succession to the pope, Bbs. or Presbytery, destroyeth it self.

Therfor the doctrine of succession is a false doctrine.

The minor I manifest thus: If the papists say truly that al ecclesiastical powre floweth from Christ to the Clergie though the pope, then why doth the college of Cardinalls make a pope by Election? & why doth not one pope make another pope before his death? Therfor Election overthroweth the succession of the popes office: For the pope cannot both give Christs Ministerial powre to the Clergie of Rome, & take the same ministerial powre from the Cardinals by Election: but when the pope is dead, then is Christs ministerial powre dead also in the popes person: & thus doth successio overthrow it self in the pope: & by consequent in the rest: For Christs ministerial powre being once interrupted in the pope, can never be recovered againe, but is utterly lost: & so the Church is abolished: For if the presbytery be lost the Church is lost: if the bbs. be lost, the presbytery is lost: if the pope be lost the bbs. be lost: if the pope be dead the pope is lost: if the pope be lost, Christs ministerial powre is lost: for if it be said that the pope hath his powre by Election from the Cardinals the succession is destroyed: & so you may see evidently that succession destroyeth it self, seeing Election must needs be interposed: Therfor indeed ther is no true succession, but that of the old Testament, viz: by descent & genealogie: & this succession which is pleaded for by ordination of precedent presbytery, bbs. pope is mans invention & destroyeth it self, & therfor is a meer Antichristian devise.

But heer certayne objections must be answered for the further manifestation of the matter of succession, & for satisfaction therein.

The first Objection.

Although the Ministeriall powre of Christ be not given to the pope, & so perisheth not with him, yet it is given to the bbs, who are the Successors of the Apostles in that Ministeriall powre, and in the dispensation of it to the Ministerie and Church: Seeing therefore that ther is a certayne and yndoubted Succession of bbs. from the Apostles dayes hitherto, one ordeyning another successively, therefore though
succes-

Succession be interrupted in the Pope whose ministerial headship we renounce, yet it is continued in the Bbs, who are the Apostles successors in dispensing this ministerial power to the ministerie & Churches.

Answer to the first Objection.

This objection dependeth vpon an vncertainty, viz: That ther hath been a succession of Bbs. one ordeyning another successively frō Peter, Paul, James, through the Church of Rome, & the Greekes; & therfor I answer, that except they can shew the courterowles (that I may so speak) of the vndoubted successive ordination from Peter, Paul, James, &c, I shal say vnto al the Bbs. of England, as Nechemjah said to the Preists, that could not shew ther succession from Aaron by Genealogie. Nehem. 7: 64. 65. Bicause their successive ordination is not found, they shal be put from their Bishopricks; & they shal not administer in the Bbs. office til their arise vp one as with Yrim & Thummim to diuine vnto vs the truth of this matter: For we wil not beleee the records of the Church of Rome, who also are defective in this particular, for though they have the succession of Popes, yet not of other Bbs.

Further the vanity of this objection appeareth in this, that hereby they are vrgeJ for the justifying of this Antichristian devise of succession by ordination to go to the throne of Antichrist, the pope dome, to serch their ministerie thence, as if the true ministerie of Christ could be in the false Church of Antichrist; hereby also they do acknowledge Rome to be the true Church, their Sacrificing Priesthood a true Ministerie, orders a true Sacrament, the Eucharist a true propitiatory Sacrifice for the quick & dead, prayers for the dead, & a thousand such abominations, which are necessary dependances therevpon: They must also acknowledg themselves Schismatiques from the Church of Rome, & are never able to answer the popish bookes, & the petitions of the Papists to the King, who object these and the like things against them.

The Second Objection.

Although the pope & Bbs have not Christs ministerial powre given to them by succession, yet the presbytery may have that powre by delegation from Christ, when their shal arise a company of true faithful teachers, who standing out against the popedome, & prelacy, & al the abominations therof: also renouncing al the corruptions of their ordination, & refining both the doctrine of faith, & the true calling of ministers, from the dosse of Antichristianisme, doe yet notwithstanding retayne the truth which they in the seate of Antichrist had, as in the faith, so in the ministry: For Antichrist had not utterly abolished, but only corrupted the Lords ordinances.

Answer to the second Objection.

This objection dependeth vpon the former grounds, namely, that the Church of Rome is a true Church though corrupt, having a true ministerie though corrupt, &c. of the rest; For other wise how can they plead ther ministry to be true from the Bbs. except

cept they do acknowledge also the Bbs Ministry to be true received frō the Popedom: & the popish ministerie to be true, for otherwise they must maintaine that a true ministerie commeth from a false ministerie, which is as impossible as to bring light out of darknes: So that this Objection is also answered in the former already, & needeth no further answer: yet nevertheless I say vnto the point that al the refining of the world can not bring a true ministry out of a Sacrificing Priesthood: Or a true presbytery out of a false Antichristian prelacy: For as it was impossible for the priests of the Old Testament to ordeyne true Ministers of the New Testament: So much more is it impossible for the false popish Sacrificing priesthood, to ordeyne true ministers of Christs true Church: For the Sacrificing priesthood of Aarons Family was the Lords ordinance sometye, but the popish Sacrificing priesthood in the mayne substantial parts therof, is not only mans device, but infinitely impious & blasphemously derogating from the honour & dignity of Christs Sacrifice & priesthood which is aparabatos intransitive, Heb. 7. 24. & according to the order of Melchisedech: & seing the popish Sacrificing priesthood is in the very essence of it false: how can the English prelacy, priesthood, & Deaconry, which issued from that Romish priesthood, be any other but a sacrificing priesthood? & although the English prelates have cast away that essential Sacrificing property (or forme rather) of the Romish priesthood, & have reduced it to a better temper, yet that wil not serve the turne: for al that they have in their prelacy, priesthood, & Deaconry, they had frō Rome, or els where: If from Rome then their prelacy, priesthood, & Deaconry is absolutely Romish & no other: If elswhere then their Succession is gone: If both from Rome & els where let them declare that Riddle vnto vs.

The third Objection.

The presbyters may have ordination or imposition of hands from the Romish priesthood, & yet not their office: For that may come from heaven, or by some extraordinary meanes, even as the Lord raised vp some men extraordinarily in these last tymes to restore the truth of doctrine, & to reduce things to the Apostolique primitive institution as amongst others, Hus, Luther, & the rest.

Answer to the third Objection.

It is straunge that a man shal have imposition of hands from one, & his office from another: Besides it is contrary to the nature of Succession, wherein the partie that ordeyneth giveth the office & ministeriall powre to him that is ordeyned: for that is the thing that is pleaded, that Christs ministeriall powre commeth by Succession through ordination of precedent presbyters: It contradiceth their owne ground therefore to say, that imposition of hands is from a popish preist, and the true office from some other meanes: But let vs inquire what that other meanes may be: To say that Christs Ministeriall powre is from heaven, is not denyed, but the question is: what is the instrument or meanes which Christ hath appointed to conveigh that Ministeriall powre vnto man kind? And who are they that first receive it from

Christs hand out of heaven: Or what is proton dektikon the first subject of this ministerial powre: We say the Chnrch or two or three faithful people Separated frō the world & joyned together in a true covenant, have both Christ, the covenant, & promises, & the ministerial powre of Christ given to them, & that they are the body that receive from Christs hand out of heaven, or rather from Christ their head this ministerial powre; you say: not so: but this ministerial powre commeth by succession from the ministry which is the first subject of this powre, & that al this powre is derived from man to man, from the Apostles hands through al the Preists hands of Rome, & the Prelates hands of England to you Mr. Bern. & your line & pedigree of Preisthood is lineally descended from Peter or Paul, &c. to you through so many generations of popish preists, as have succeeded from Peters person to your person: Even as Annas & Cayaphas descended lineally from Aaron; only this is the difference, that the succession of Annas & Cayaphas was by genealogie or generation, yours is by succession of ordination or imposition of hands: & therfor because you see that you fall under this foule absurdity, that your Preisthood must be of necessity of the same kind that the popish preisthood is, you have invented a new trick to say that it commeth from heaven extraordinarily with Hus & Luther, and the rest of those glorious witnesses which the Lord in these last tymes raised vp to the destruction of the man of sinne: VVhich if it be so: Then say I: shew your succession from Luther, Hus, Prage, &c. Or els Nechemiah will putt you from your preisthood.

The fourth Objection.

But every King in his dominions is appointed by Christ to be a head ministerial to the Church, & al the Preists of that country do receive their ministerial powre from the King by the ordination of the Bbs. vnto whome the King hath committed the dispensation of that powre: so that the King being the Lords Lie-tenant in his owne dominions, hath this ministerial powre from Christ, the Bbs. from the King, the Preists from the Bbs. the Church from the Preists.

Answer to the fourth Objection.

If the King of every country hath Christs ministerial powre given to him immediately from heaven, & that the Clergie of that nation have Christs ministerial powre from the King, then these consequents follow: which are intolerable absurdities.

1. The King of every country is a person civil & Ecclesiastical, having al civil & ecclesiastical powre & that immediately from Christ.
2. The King of every country can preach, administer the Sacraments, exercise Spirituall jurisdiction, excommunicate, &c.
3. The King of every country can make & ordeyne Miniiters.
4. The King of every country is a Pope or Patriarch in his owne territories and Dominions.

How these points wil agree with the Analogie of faith let every man judg, & so give sentence wthether this objection conteyne any the least shew of truth in it, yea or nay.

Now

Now what authority the Lord hath given every King in his owne dominions I leave to be discussed in his proper place, viz: in the 15. Section of this lettre, to Mr. Bern,

The fifth Objection.

But the ministry is now extraordinarily raised vp : For as in the first planting of the Churches the Lord Iesus vsed the extraordinary ministry of Apostles, Prophets, Evangelists, to publish the Gospel to the world, & to plant Churches, so after the Apostacy of Antichrist, in the restoring of the truth the Lord vseth the same extraordinary ministerie not indued with those extraordinary gifts which they had, but appointed by the L. for the same purposes, viz: the planting of true Churches & the revealing of his truth.

Answer to the fifth Objection.

First the Ministers of England, & namely you Mr. Ber. among the rest, do not chaldeng to be Apostles, Prophets, & Evangelists, but you say you are true presbyters, or Pastors of particular true visible Churches, & therfor this objection helpeth you nothing, if it were yeilded you:

Secondly, you cannot maintayne your ordinary ministerie as succeeding by ordination from these supposed, Apostles, Evangelists & Prophets, for then you must acknowledge the prelates of England to be Apostles, Prophets, Evangelists, whereas they doe chaldeng no such thing. But only maintayne themselves to be ordinary Bbs. the ordinary Successors of the Apostles, neither do they intend to make you ministers as Apostles but as Bbs.

Thirdly, ther is none of the Reformists that ever I heard of that undertake as Apostles Prophets, Evangelists, to ordeyne Elders.

Finally, how can any of you be Apostles, Prophets, or Evangelists? who stand members of the assemblies in subjection to the prelates, whose Lords you are, if you be either Apostles, Prophets, or Evangelists; but you see they are your Lords: For either you are false Apostles, & false Prophets, or els by the evidence of the word & Spirit, you must rise vp & stand out against & depose the prelates, whose authority you say is Antichristian: besides that you must prove vnto vs by good & sufficient warrant that the Lord raiseth vp Apostles, prophets, & Evangelists, to overthrow Antichrist, & to restore the true ministerie: & that you who with al your might support the Throne of the beast are those Apostles, prophets, & Evangelists, whome the L. raiseth vp for that purpose; which yet you never have done or attempted to do, & whither you can do or not I leave to the consideration of al those that search after the truth.

Hetherto I have proved by sufficient arguments negatively, that Christs Ministeriall powre is not given by Christ primarily & by succession, either to the pope, Bbs, or presbytery: whose claime dependeth vppon one & the same title, viz: Successive ordination from the Apostles, through the Church of Rome to the hands of every preist or presbyter in England: & therfor the Ministeriall powre of Christ must needs be given primarily to the bodx of every visible Church, though they be but two or three in number: For this is a sufficient Enumeration of parts that Christs ministerial powre is given primarily

either to the Pope, Bbs. Presbytery or body of the Church: except that men wil say it is given to the King of every Kingdom, which is an absurdity intollerable, as is already declared, & which I never heard pleaded for, & which the Kings of England doe renounce; But Christs ministerial powre is not giuen by successive ordination, either to the Pope, Bbs. or Presbytery primarily or originally: therfor Christs ministerial powre is giue to the body of the Church, viz: to two or thre faithful people joyned together into an Ecclesiastical politike body by the true covenant, or new testament of Christ Iesus. But bicause happily some persons may be vn satisfied, seing the former arguments are only grownded vpon reason, & not fro particular evidence of Scripture: Therfor I hold it necessary furthermore to confirme this truth of the L. by yndeniable growndes of Scripture, & that affirmatively as followeth.

The first Argument from Mat. 16. 13-20.

From this place of Scripture I frame an argument after this manner.

Christs Disciples are Christs Church, Mat. 16. 13. 18.

Christs ministerial powre is given to Christs Disciples.

Ergo: Christs ministerial powre is given to Christs Church,

The Minor of this argument which only is doubtful I confirme thus.

That which was spoken & given to Peter, that was spoken & given to al the Disciples of Christ, Mat. 16. 13. 14. 19.

Christs ministerial powre was vttered, & delivered to Peter, who spake for & in the name of the rest, Mat. 16. 13. 15. 16. 18. 19.

Ergo: Christs ministerial powre was by speech & indeed committed to all Christs Disciples.

The Major of this argument only is controversal which I manifest thus:

Vnto them did Christ speake & commit his ministerial powre that made the confession, viz: that Christ was that Christ, the Sonne of the living God.

But Peter & al the Disciples by Peters mouth made that confession, viz: that Christ was that Christ, the Sonne of the living God.

Ergo: Vnto all the Disciples did Christ speake, & give that his Ministeriall powre.

The Minor being cleared the whole Argument is evident; VVherfor consider, 1. That Christ in the vs. 13. asketh his Disciples a question, 2. In the vs. 15. he saith whome do ye say that I am: by which it appeareth that Christ asketh this question of all his Disciples generally: and so it followeth by proportion necessarily that seing all were demanded that question therfor all made that answer & confession: the argument is framed after this manner.

They answered & made the confession vnto whome Christ propounded the question, or made the demand.

But Christ propounded the question or demand to all his Disciples, and not only to peter, or only to the twelve Apostles, as may be proved in the course of the text, vs. 13-24.

Ergo:

Ergo: All the Disciples answered & made the confession, ther mentioned by the Evangelist.

The Second Argument from Mat. 18. 15-20, & 16. 19.

From these places I reason after this manner.

That which is given to two or thre of Christs Disciples, is given to the body of the Church, if they be many in number.

Christs Ministeriall powre is given to two or three Disciples of Christ.

Ergo: Christs ministeriall powre much more is givē to the body of the church being many in number.

The Major is without controversie for if Christs powre be given to two or three, then much more to twenty, thirtie, an hundreth, they being al of them Christs Disciples.

The minor is proved after this manner:

The keies of the Kingdom of heaven, or the powre of binding & losing, is given to two or three Disciples of Christ.

Christs ministeriall powre is the keies of the Kingdom of heaven; or the powre of binding & losing.

Ergo: Christs ministeriall powre is given to two or three Disciples of Christ.

The minor being evident, the major may thus be confirmed.

Vnto them doth Christ give the keies of the kingdom of heaven, or powre of binding & losing to whome & of whome he speaketh:

But Christ speaketh to Disciples, & of brethren.

Ergo: the keies of the Kingdom of heaven, or powre of binding & losing, is givē by Christ to the Disciples or brethren.

The minor, viz: that Christ speaketh to Disciples & of brethren, is manifest by divers particular, vs. 1. 15. 21. The Disciples move a question vnto Christ, concerning the Kingdom of heaven: & Christ teacheth vnto them, vs. 15. that the litle ones, that is the brethre & the Disciples must not be offended; or if they go astray & be lost, they should be sought againe, & vs. 15-17. teacheth the duties of admonition in the degrees therof for the winning of our brethren, & perserving of them from going astray: therfor vs. 18. he speaketh of brethren & Disciples, attributing to them the powre of binding & losing, & vs. 19. promising the hearing of their prayers, & vs. 20. promising to them his presence, if they be but three or two, & vs. 21. 22. teaching them remission of offences private, vnto seaventy tyme seaven tymes: VWherevppon I ground this infallible argument.

If the whole scope & intent of this place, Mat. 18. 15-20. compared with Mat. 16. 13-20. doth ayme at the Disciples of Christ, or the brethren, Mat. 23. 8. teaching that binding and losing, the keies of the Kingdom of heaven, Christs presence, & acceptance of their prayers, &c. aperteyneth to them: then Christs ministeriall powre is given to the Disciples or brethren, if but three or two, & so much more if they be a multitude.

But the whole scope of these places is directed to the Disciples or brethren: Teaching that offences must be avoided among them: Lost or wandering sheep must be sought out: brethren impenitent must be bound: & penitent loosed: That they have the powre of binding & loosing on earth: That Christ promiseth to them his presence & acceptance, that they must til 70. tymes 7. tymes remit offences private &c.

Ergo: Christs ministerial powre is given to the Disciples or brethren, if they be but three or two, & so much more if they be a multitude.

The third Argument from Mat. 28. 16-20.

From this place of Scripture I reason after this manner.

To whome preaching & baptizing is committed, to them the powre of binding & loosing is given.

Powre to preach & baptize is given to the Disciples of Christ, or to the brethren, or to the body of the Church.

Ergo: powre to bind & lose, that is Christs ministerial powre is given to the disciples, or brethren, or the body of the Church.

The Major of this argument is true by proportion or parity: For by one & the same powre, doth the Church, preach, pray, baptize, administer the L. Supper, excommunicate, absolve, &c. viz: by the ministerial powre of Christ: & therfor if the body of the church being more or fewer have powre to preach & baptize, they have powre to bind & lose: The rather considering that preaching the Gospel is a mayne part of binding & loosing of men to & from their sinnes, & a principal part of the powre of the keyes in shutting & opening heaven gates to the impenitent or penitent sinners.

The Minor of this argument may be confirmed by this reason.

To whome Christ promiseth his presence to the worldes end: To them he giveth powre to preach & baptize.

But to his Disciples Christ promiseth his presence to the worldes end, even to two or three gathered together into his name: Mat. 18. 20. & 28. 20. yea to any Separated people. 2. Cor. 6. 16-18.

Ergo: To his Disciples, to two or thre gathered together into his name, doth he give powre to preach & baptize.

The fourth argument from Marc. 13. 33-37.

From this place of Scripture I frame an Argument thus:

Christs Servants have Christs authority:

Christs visible Church, or two or three faithful people are Christs Servants.

Ergo: Christs visible Church hath Christs authority.

Heer by the way may be noted that in this place Marc. 13. 34. Christ giveth authority to his Servants: But Mat. 28. 18. Christ receaveth authority or powre from his Father, even al the powre in heaven & earth, wherby wee may collect that which was before affirmed that Christs powre is double, 1. that powre Monarchicall which is inherent in his

owne person, & is incommunicable to any creature, 2. That powre Ministeriall which he delegateth to his Servants, to his Disciples, to two or three faithfull people wheresoever.

But concerning the argument if it be objected that Christs Servants are the Apostles, & their Successors: I deny it: For ther is a distinction made between the Servants & the Porter: Now the authority is given generally to the Servants of the howse, & watching is specially enjoyned to the Porter: & if it be any thing that the Apostles & their Successors have, it is watching by way of office, for so the porter is to wach; & yet that duty also is particularly applied & enjoyned to every one vi. 37.

The fifth Argument, from Ioh. 20. 18-24.

& Luk. 24. 35-53.

From these places of Scripture compared together I collect this argument.

If Chrills Ministeriall powre of binding & losing be given to Marie Magdalene, & Cleopas, jointly with the rest of the Disciples of Chrill: Then it is given to the body of the Church.

But powre of binding & losing, remitting & retayning sinnes is givē to Marie Magdalene, & Cleopas, jointly with the rest of Chrills Disciples.

Then for Chrills ministeriall powre of binding & losing, or remitting & retayning sinnes is given to the body of the Church.

The Minor of this argument may easily be proved by comparing the two former places of Scripture together: For in Luke Cleopas & the other Disciple brought tidings off Chrills Resurrection to the eleven, & others that were with them: Luke. 24. 33. 34. 36. VVhence it is evident that Cleopas, the other Disciple, the eleven, & others were together: This day was the first day of the weeke, vi. 23. 33. 36. Even that very day wherein Chrill arose: Now vpon this day Chrill spake those wordes, & gave the powre of remitting & retayning sinnes vnto al the Disciples, not only to the eleven, but to Cleopas, Marie Magdalene, & others assembled together that night when Chrill appeared to them al together jointly in the howse, Ioh. 20. 23.

The sixth Argument, from Act. 2. 39. & 3. 25. compared with Rom. 4. 11. 12. & Gal. 3. 7. 9. 14. 15.

From these places of Scripture compared together I frame this argument.

Vnto whom the promises, the covenant, the blessing is given, vnto them the ministeriall powre of Chrill, viz: the powre of binding & losing is given.

But the promises, the covenant, the blessing is given to the posterity of Abraham, according to the faith, that is to al the faithful, who are indeed the true children of Abraham, Ioh. 8. 39.

Ergo: Chrills ministeriall powre, viz: The powre of binding & losing is given to the faithful: That is to two or three faithfull people which are a true body vnto Chrill,

The consequent of this argument only is doubtful: For clearing whereof wee must know.

know that the keyes of the Kingdom of heaven is a promise which Christ maketh to his Church, Mat. 16. 19. wherein the cheef part of the comfort of the Church consisteth: it is also one principal part of the covenant or new Testament which Christ hath established by his blood & purchased for his Church, which is sealed vp vnto the Church in administering & pertaking in the seales of the covenant; it is also a special part of the blessing by the same reason: For the blessing is this: That they that blesse the Church & faithfull shal be blessed: & they that curse the Church shalbe cursed: Genes. 12. 3. also remission of sins is a part of the blessing, Rom. 4. 7. 8. & binding & losing is remitting or retayning sinne, blessing & cursing, as is most evident. So that seeing that powre of binding & losing, remitting & retayning sinne, is a part of the promise, covenant, & blessing, therfor the faithfull having the covenant, promise, & blessing given to the, they have also therwith the powre of binding & losing, that is Christs ministerial powre, & therfor the consequent of this argument is true & the vndoubted truth of God.

The seaventh Argument from Esa. 9. 6. Ioh. 3. 16.

Ioh. 13. 13. Act. 2. 36. & 3. 22. 23. Luk. 2. 11.

From these places of Scripture compared together I reason thus.

Vnto whom Christ is given to be King, Preist, & Prophet, directly & immediately: vnto them is Christs ministerial powre given, viz: powre of binding & losing.

But Christ is given as King, Preist, & Prophet, directly & immediately to two or three faithfull people wheresoever living together in the world.

Therfor Christs ministerial powre of binding & losing is also given vnto two or three faithfull ones wheresoever joyned together in the world.

The consequent of this argument only is doubtfull which may thus most manifestly be confirmed & expounded: when Christ is given, then with Christ al things els are given, Rom. 8. 32. Christ I say with al his apurtenances: when Christ the King is given to the faithfull, then Christs Kingdom is given vnto them, then have they Christs powre to administer that Kingdom according to his direction: when Christ the Preist is given to the faithfull, then Christs Sacrifice is given vnto them, & powre to administer al the efficacy of his Priesthood vnto the Saynts according to his direction: when Christ the Prophet is given to the faithfull, then Christs Prophecy, or the Holy doctrine of Salvation is given to the Church, with powre for the dispensing therof according to his owne ordinance: by reason whe of the Saynts are said to have an abynting or Christma from him that is Holy, 1. Ioh. 2. 20. & therfor are called Christians, Act. 11. 26. being anoynted to be Kings & Preists vnto God, Revel. 1. 6. & Prophets, Act. 2. 17. 18. Seeing then that by Christ the King, Preist, & Prophet who is given to the Saints, the Saynts are made, Kings, Preists, & Prophets, therfor as Kings they have a ministerial powre given them of binding & losing, & so forth of the rest.

The eight Argument from Mat. 18. 15-20. compared with

1. Cor. 5. 4. 5. Mat. 6. 12. Luk. 17. 30.

From these places of Scripture I collect this argument.

If one brother hath powre to retayne the finnes of a brother impenitent privately, & to remit the finnes of a brother penitent privately: then a communion of faithful men have powre to retaine the finnes of an impenitent member publicly, & to remit the finnes of one that is penitent publicly.

But one brother hath powre, given him by Christ to retayne the finnes of a brother privately impenitent, and to remitt the finnes of a brother privately penitent.

Ergo: a communion of faithful people have powre to retayne the finnes of a member publicly impenitent, & to remit the finnes of a brother publicly penitent.

To the same sense the argument may be framed after this manner.

If witnesses admonishing a brother have powre given them by Christ to retaine the finnes of a brother impenitent before witnesse & to remit the finnes of a brother penitent before witnesse: then a communiō of faithful men have powre to retaine the finnes of a brother publicly impenitent, or to remit the finnes of a brother publicly declaring his repentance.

But witnesses admonishing a brother, have powre from Christ to retayne the finnes of a brother impenitent before witnesse, & to remit the finnes of a brother penitent before witnesse.

Ergo: a communion of faithful men have powre to retayne the finnes of a brother publicly impenitent, or to remit the finnes of a brother publicly declaring his repentance.

The premises of both those arguments are evident out of Mathew & Luke: & the conclusion is the Apostles direction to the Corinthians.

The ninth Argument from Eph. 5. 30. 32. & 1. 23. 25.

Revel. 21. 2. & 22. 17.

From these Scriptures compared together I draw this argument.

The wife hath powre immediately from her husband, & the body hath powre immediately from the head.

The visible Church or a communion of faithful people, are Christs spouse, the wife of the lamb, & Christ mystical body.

Ergo the visible Church or a communion of faithful ones have Christs ministeriall powre immediately from him.

Again: As the body hath life, sense, motion & powre from the head, the hands & feet have powre from the body: So the Church hath powre from Christ the head, the members of the Church as the Elders & Deacons have powre from the Church.

But it is true in nature, that the body hath life, sense, motion & powre frō the head: & al the members have powre from the body.

Ergo: the Church hath powre from Christ the head: the members of the Church, viz: the Elders & Deacons have powre from the Church.

By al which arguments put together it appeareth most evidently that Christs ministe-

riall powre of binding & loosing is given to the body of every true visible Church, and that all the Officers of the Church have their powre and authority to administer derived vnto them from Christ through the body of the Church where they administer.

And thus have I proved evidently as I take it both that Christs ministerial powre cometh not by successive ordination by the hands of the ministry; & that it is immediately given to the body of the Church.

And heer for your further information Mr. Bern. I wish you to take notice that succession is a typical ordinance of the Old Testament, & therfor abolished by Christs coming; For the Apostle wisheth vs to take heed of Iewish Fables & Genealogies. 1. Tim. 1. 4. Tit. 1. 14. because these genealogies were of necessity for the carnal ordinances of the old Testament, but the Spiritual genealogie & succession is for the new testament: In the old Testament they had carnal parents a carnal seed, carnal children, carnal circumcision, carnal commandments, a carnal temple, a carnal cittie, a carnal preisthood, a carnal Kingdom: in the new Testament we have spiritual parents, a spiritual seed which is the word, spiritual children, viz: the faithfull, circumcision made without hands, spiritual commandments, a spiritual temple, an heavenly cittie, spiritual Preists & Kings, & a spiritual kingdom & preisthood; Therfor succession in the old Testament was carnal by genealogie: if you therfor wil set vp a carnal succession in the new Testament by ordination for the ministry, you must do it also, 1. For the Church, & so fetch it from Rome, 2. For the baptism, & so fetch it from Rome, 3. For the L. Supper, & so fetch it from Rome, 4. For the Faith, & so fetch it from Rome, 5. For excommunication, & so fetch it from Rome; & so forth of the rest, & this is to tie all Churches to the vnity & succession of the chayre of Rome, as in the old Testament al were tyed to the vnity & succession of the temple at Ierusalem: He in therfor you see how you vanish away in your imaginations by setting vp succession, approving your self before you be aware a Iew, a Papist, an Antichristian; this shal suffice for the matter of ordination or succession, wherby it appeareth to be a Iewish Popish, & Antichristian devise.

In the next place let vs heer your nine reasons Mr. Bernard which you bring to confute this our faith, and most evident truth of God: wher first in generall note that wee doe not deny, but that the powre of the Church is for order sake committed into some particular persons hands, who in the Churches name, & for the Churches good, & in the Churches presence are to handle al Church matters, & therfor whereas your 9. reasons are brought against popularity as you call it, you are to remember that Christs church in several respects is a Monarchie, an Aristocratie, a Democra tie. In respect of Christ the King it is a Monarchie, of the Eldership an Aristocratie, of the brethren joyntly a Democra tie or Popular government: For Christ the King he ruleth by his owne lawes & Officers: The body of the Church, the spouse of Christ ruleth as the wife vnder the husband, according to the wil & appointment of her husband: The Elders rule as the stewards of Christ the King, & of the church which is the wife or spouse of the King: Now as it is vnreasonable to appoint the steward or Servant of the King either over the King himself, or over the Queen who is the Kings wife: So is it Antichristian to place the Elders as Rulers over the whole body of the Church, although every particular person and cause is subject to be ordered by that authority which the Church joyntly received

Reaved from Christ, and delegateth to them : wee say therefore that the body of the Church hath all powre immediately from Christ : and the Elders have all their powre from the body of the Church, which powre of the Eldership is not exercized ; nor can not be vsed over or against the whole body of the Church, for that is an Antichristian usurpation : but only it is exercized over and against particular persons and disorders arising in the Church ; the Eldership herein dealing for the body in the publike workes thereof : breely therefore to answer in generall to all your nine reasons , vsed against popularity , wee dispute not whither the Elders must rule or not, but wee dispute who have the negative voice in their hands, or who have the determining powre in them: or who give the definitive sentence in all matters : VVee say that the definitive sentence the determining powre, the negative voice is in the body of the church, not in the Elders: yet we say the Elders are to lead & governe al persons & causes of the Church , but to lead & governe contrary to the definition & voice of the body that we deny, & that we say is Antichristian.

Your first reason Mr. Bernard is that popularity is contrary to Gods order vnder the law and before the law , vnder the law the powre of Governing was in the Levites: befor the law it was in the first borne, & this governing powre was not receaved from the people vnder the law, but from the Lord by Moses: but the people only approved the Lords appointment.

I answer : The first borne and so by consequent the Levites did type two things,
1. That Priviledg and prerogative which Christ Iesus hath, who is the first borne having the preeminence in all things, Colos. 1. 18. 1. Cor. 15. 20. Revel. 1. 5. For Christ is the first & most noble in the Church, even the head, & Fountayne of al heavenly grace & excellency : 2. The first borne and so by consequent the Levites did shadow out the church. Exod. 4. 22. 23. who is the first borne of al the men of the earth most deere and pretious to the Lord : So that this reason of yours may thus be retorted vpon your self.

If the first borne before the law, & the Levites for the first borne vnder the law, had the preheminnence: then Christ, & the visible Church which were shadowed out by the first borne, & by the Levites, have the preheminnence & powre in the new Testament.

But the first borne before the law, & the Levites for the first borne vnder the law had the powre & preheminnence: by your owne confession.

Ergo: Christ & the visible church from Christ, shadowed out by the first borne & the Levites, have the powre & preheminnence in the new Testament.

Remember for this particular that the first borne, the first Fruites, the Priests , Levites, Kings & Princes of Iudah did al type forth vnto vs in the new testamēt the visible church & the Saints next vnder Christ who is the head to the body of the Church as these scriptures do manifestly declare, 1. Pet. 2. 5. 9. Revel. 1. 5, 6. Col. 1. 18. 1. Cor. 15. 20.

The second of your nine reasons against popularity is that it is without warrant in the Apostles tyme : The Apostles alwayes begune, continued and composed church matters, the body of the congregation were only made acquaynted with matters, a liber ty granted them to chose officers, but they did never make any themselves: nor attēpted any thing of themselves.

This argument Mr. Bern. is partly vntrue, partly against your self: Vntill it is thus far forth that you say the body of the congregation never attempted any thing without Elders: For I demand of you; what did the 120. persons in the first of the acts, did they not chuse an Apostle into office & ordeyne him? but they had no Elders as yet: for the holy Ghost was not come downe vpon them, & so ther were no Apostles, Prophets, Euangelists, Pastors & Teachers. Eph. 4. 8. 11? did not the Churches of Lystra, Iconium, & Antiochia think you worship God, admonish & excommunicate, during the tyme of the Apostles absence from them, when as yet they had no Elders, Act. 14 21-23? did not the Churches in Creta think you worship God, & gouerne in the absence of the Apostles & Titus when as yet Elders were not appointed, Tit. 1. 5. you cannot deny that the Churches were established before they had officers: if you do the Apostle saith that they that are to be chosen Elders, must not be newly planted into the faith, 1. Tim. 3. 6. & so by consequent from the tyme of establishing Churches til Election of officers, ther must needs be a space of tyme for tryal of mens gifts & conuersation & constancy in the faith, during which tyme the Apostles being absent from the Churches, I make no doubt, but they did worship God, & performe the other parts of their Spiritual communion: if they did so, then I say, look how many Churches were established by the Apostles: So many examples ther are of the congregation attempting every thing almost, without Elders: & so the Second reason of yours conteyneth so many vntruths as ther were Churches planted by the Apostles in the Acts, who did not the first day of their planting insitute their Elderships, but some certayne competent space of tyme afterward, wherein ther might be sufficient tryal, & knowledg of mens gifts & qualifications fit for office: & this may suffice for your vntruths.

Now further your reason is against your self in this particular wherein you yeeld the cause, that the body of the congregation had a liberty to chuse their officers: whence I reason thus against you.

They that have liberty to chuse their owne officers, & to worship God publicly before they have officers: they have al the rest of Christs powre ministerial before they have officers.

But the body of every congregation hath powre to worship God publicly (as you see) & have liberty to chuse their owne officers (as you confesse) & yet want Elders.

Ergo: the body of every congregation hath al the rest of Christs ministerial powre before they have officers.

If say the body of the Church hath powre: which powre commeth after into act & execution when her officers are chosen, viz: The powre of baptizing & administering the Lords Supper: & yet it may also be questioned whether the Church may not as well administer the Seales of the covenant before they have Officers, as Pray, Prophesy, Elect Officers and the rest: seeing that to put the Seales to the covenant is not a greater work then publishing the covenant, or Election of officers, or excommunication.

The third of your 9. reasons against popularity is that it is against Christs commission granted to the Apostles & their Successors, as Timothy, Titus, & the chiefe ministers of the

the Gospel: & that therfor the place 1. Cor. 5. 4. must be expounded of the Elders as you say the Apostle sheweth, 1. Cor. 2. 6.

Wel Mr. Bern, this is old rusty rotten popish stuffe even as auncient as the Church of Antichrist some of it, viz: that of succession: which hath already received answer; & the contrary being proved at large in this Section whither I referre you.

But heer are certaine vntruths avouched by you which must be answered, viz: one is: that Christs commission was granted only to the Apostles, & their Successors: I have proved already in the former reasons that the commission was given to the body of the Church expounding those foure places which you quote, viz: Mat. 28. 19. & 16. 19. Iohn. 20. 21—23. Marc. 13. 34. which also is further cleared, for that the twelve were not yet Apostles, but only nominated to the office, for they were indued with powre fro on high vpon the day of Pentecost, Luk. 24. 49. compared with Act. 2. 4. Eph. 4. 8. 11. as also for that Cleopas, Mary Magdalene, & others besides the eleven were present when the commission was given vnto the Disciples, finally because the Apostles were the Church representative, yea every one of them: having in them powre to performe al the offices of al officers, & members of the Church: & the Church only is the true Successor of the Apostles, & no one man or Minister whatsoever, seing no one person hath powre to performe al offices of all officers and members, which notwithstanding the whole Church joyntly hath.

A second vntruth is this, that you say the Apostles committed that commission given them by Christ not to the body of the Church, but to Timothie, Titus, & ther successors as appeareth 1. Tim. 6. 13. 14. as you say: whereto I answer that the Apostles leave the powre which they received from Christ joyntly with the rest of the Disciples, in the hands of the Church not of Timothie & Titus only, & that chardg which Paul giveth to Timothie respecteth the whole Epistle and all the contents thereof which apertheyne to all sorts of persons in the Church aswell as to Timothie, as may be seen in the whole second Chapter: & how prove you that Timothy an Evangelist Succeeded Paull an Apostle? Or that the Elders of Ephesus succeeded Timothie an Evangelist?

A third vntruth is this, that you say the place 1. Cor. 5. 4. 13. must be vnderstood of Elders as you say may appeare, 1. Cor. 2. 6. whereto I answer that this is a pretty trick, but it wil not serve your turne, to turne away the truth & evidence to this place: For first the Epistle is written to the whole body of the Church, al the circumstances of the Chap. 5. teach that the whole body was leavened, & that their rejoycing was not good, & that they ought not to be mingled with the brethren that were fornicators, & that they ought not to eate the L. Supper with such persons: that they have powre to judg them that are within, & that they must cast out from among them that incestuous person: & whereas you would needes by one phrase (viz: the rebuke of many, 2. Cor. 2. 6.) expound this general as spoken of many Elders not many brethren, I say herein you coyne a false exposition. For doth it follow that because the rebuke was delivered by many either brethren or Elders who are to leade in al publique actions, therfor the Apostle enjoyneth the Elders only to excommunicate? or because some only pronounce the rebuke, & the sentence of excommunication, therfor they only have powre to decree it? I desire you would make these consequents hang or depend necessarily vpon ther antecedents or

els you doe but wrest the Scriptures to your destruction : besides that place , 1. Cor. 2. 5. doth not teach who either decreed or pronounced his excommunication , but only who rebuked him for his sinne which were many (Elders if you will;) For I take it the place is manifest that he was not excommunicate , bicause he repented vpon the reproof : which the Apottle saith is sufficient. And sometime in the Scripture many , signifieth all : & all signifieth many : as these places declare , Matt. 3. 5. Roman. 5. 18. 19. Therefore this quicke off yours is but a meer Sophistical cavill to put of the truth.

The fourth of your 9. reasons against popularity is that the place of Ephes. 4. 11. 12. is against it , for ther the Apostle declareth (say you) that gifts for the ministerie are given to the Ministers for the Church, not to the Church for the Ministers : and that therefore the powre of Christ is not given to the body of the Church, but only to the Elders : & this you shew by a similitie from the parts of the body which do not receive their qualities , faculties, or gifts from the body , but from God.

To this reason I answer: that you declare your self to be either blind or willfully to shut your eyes against the truth & evidence of this place: For it is as cleer as the shining of the Sunne in the Firmament of heaven against your exposition & objection : For I pray you in good sooth doth this argument follow, viz: Christ giveth gifts vnto me not by the mediation of the body of the Church: therfor Christ giveth his ministerial powre to the officers, & not to the body: yet this is the force of your argument, which may for more evidence be framed thus.

If Christ give gifts to the officers of the Church, not by the Church , but immediately by & from himself : Then Christ giveth powre of binding & losing to the officers of the Church, not by the meanes of the church, but by such meanes as God hath appointed; (that is as I gesse by Succession.)

But you say the Antecedent is true by the place of the Eph. 4.

And I say the consequent or conclusion followeth not vpon the antecedent: but it is merely asyllogiston.

But I wil declare the inconsequence more fully : The Lord he giveth gifts to men either ordinarily or extraordinarily : Extraordinarily he gave gifts to men in the primitive Churches : Ordinarily he giveth gifts to men by study , & paynes , & by nature, so he gave the gifts of Tonges and Prophecy extraordinarily to the primitive Churches, he giveth the same gifts now ordinarily by meanes of Study and the help of naturall witt : How will it follow that bicause the Lord gave gifts , therefore he gave his Ministerial powre extraordinarily from heaven ? VVhy ? you confesse that powre of binding and losing was given before Christs ascension, but now you would prove by this place Ephes. 4. that the powre of binding & losing is given after Chrills ascension, and that these gifts and this powre are given together : is not this to contradict your self ? hereby you see the weakenes of your reason : For you must distinguish betwixt the powre of binding and losing which the Disciples had committed vnto them before Chrills ascension : and betwixt the gifts of the day of Pentecost.

But what are those gifts mentioned in that place of Ephes. 4. 8. 11. 12. and vnto whome are those gifts given ? I will declare it vnto you, and so your mouth shalbe kept.

These gifts which are said to be given to men are those foure sorts of Officers which the Apostle mentioneth vs. 11. Apostles, Prophets, Evangelists, Pastors & Teachers, for the two last are one office. These officers with their gifts are said to be given to men; who are these men vnto whome these officers with their gifts are giue? are they not the Church? is not the office of an Elder, Pastor, or Teacher the L. gift to the Church? This place you see therefore is most pregnant against your opinion: as may appeare thus,

That which is given by Christ to the Church is in the powre & possession of the Church.

The officers & offices of the Church are given to the Church.

Ergo: the officers & offices of the Church are in the powre & possession of the Church.

Wherefor I say vnto you that the gifts of preaching, administration of the Sacraments & Governing, are given vnto some me, but the office & officers indued with these gifts are given vnto the Church, who have powre to appoint them to their office, & who do receave both their office & powre to administer in their office from the Church, vnto whome the office & powre of Christ is given primarily, being the next Lord thereof vnder Christ the Monarch.

And for your similitude of the parts receaving their properties from God: not from the body, it is perversly applyed: For this is the true vse and application of the similitude: as the head communicateth all the powre & facultie which any part hath from it self, to that part by the body: so the head Christ communicateth his powre to the parts and officers of the Church by the body of the Church: which is Christ mysticall: I confesse some parts of the body have some special properties and qualities which they receave not from the head: as the Stomach hath the quality *Chilificandi*, the liver *Sanguificandi*, &c. not from the head, but the powre and faculty to vse the property it hath from the head: So some members of the Church have special gifts given them of God, but the powre of vsing those gifts they have from the head Christ by the meanes of the body, which is the pipe that from the Fountaine conveigheth all powre Ecclesiasticall to every officer.

The Fifth of your 9. reasons against popularity is that the Scripture doth not lay the Government vpon the people, nor reproveth them for sulsering abuse of Holy things: but vpon the governors civil & Ecclesiasticall, *Ezech. 22. 26. 1. Sam. 2. 17. 1. King. 13. Mat 23. Revel. 2. 1. 8. 12. 18. & 3. 17. 14.*

I answer briefly from the Type to the truth concerning matters of the Old Testament: Seing now the Saynts are all of them made Kings and Preists vnto God *Revelat. 1. 6.* Or as the Apostle Peter saith: *Basileion hierateuma, 1. Pet. 2. 9.* a Kingly Priesthood: Therefore now in the New Testament the Saynts succedee in the place of the Kings and Preists of the Old Testament in Ecclesiasticall causes: and as they were burdened with Government and reproof for profanation of holy things: so are the Saynts the members of the visible Church, now burdened with Government Ecclesiasticall, and reproof for violating the Holy things committed to their custody & fidelity: & therfor I reason from your owne confession against you thus,

If Kings & Preists in the Old Testament were charged with Government; and blamed for violation of holy things: Then in the New Testament the Saints (who are Kings & Preists) are charged with government, & blamed for violation of Holy things,

But Kings & Preists in the old Testament were charged with government, & blamed for violation of Holy things.

Therfor the Saints in the new Testament are charged with government ecclesiastical, & blamed for violation of Holy things.

And thus you see Mr. Ber. how your owne weapon entreth into your owne bowels; & concerning the places of the Revelation that the Aungels of the seaven Churches were charged with government, & blamed for abuse of the Holy things & not the body of the Church, I say herein you vtter foule vntruths: For Chap. 1. vs. 4—7. the Apostle writeth to the 7. Churches of Asia, & wisheth grace & peace to the Churches & all the members of the Churches: & Chap. 2. 1. 1. & at the end of every Epistle, the Apostle maketh application of every Epistle to al that have eares, & to the particular Churches: wher for I wonder at your shamelesse ignorance that should thus falsely belye the Scriptures, & abuse the reader: To turne the point of this reason of yours also vppon you self, I say thus.

If Iohn chardgeth the whole Churches with gouernment & abuse of holy things (though the message be sent to the aungel to be published to the whole church) then the whole churches are charged therewith, viz: with government & violauō of holy things.

But Iohn chardgeth the whole Churches with the government & abuse of Holy things: (though the message be sent to the Aungel of every Church, to be published to the whole Church.)

Therfor the whole Churches are charged with the government & violation of the holy things.

Thus much briefly concerning your fifth reason: & heer you make a digression to prove vnto vs that Matt. 18. 17. Tell the Church must be expounded: Tel the Governors: For confirmation whereof you bring vs seaven reasons which I will handle in order.

Your first reason to prove that: Tel the Church is Tel the Governors, is this: for that otherwise Christ could not be vnderstood, for if he had brought in a strange counse not heard of before, nor then practised, no man could vnderstand his meaning: Seing therfor before then & after the practise was to tel to the Elders or governors: therfor tel to the Church is tel to the Governors or Elders.

A las for you Mr. Bern. this is borrowed stufte, & yet stark naught: For it is but froth & chaffe: & what is the chaffe to the wheat? Do not you think that the whole Gospell is a mystery which was kept secret from the beginning of the world: & is not the visible Church of the new Testament with all the ordinances thereof, the cheef & principal part of the Gospell? & therfor, seing this ordinance of telling the Church is a part of the Gospell, it was formerly hidden & mystical, & now it was revealed plainly by Christ: & although happily the Disciples vnderstood not Christs meaning at that present, yet after ward the Holy Ghost brought that & many other necessary things which they eyther vnderstood

understood not Christs meaning at that present, yet afterward the Holy Ghost brought that& many other necessary things which they either understood not or forgot, to their knowledg & memory as the Scripture witnesseth ; But further I say even that particular was obscurely signified by the Typical King and Preists in the Old Testament vnto whome the Government was committed, as I have already more then once declared vnto you;& further the government was then given to al Christs Disciples by commission as I have already proved sufficiently to your conscience & the conscience of all that love the truth in sincerity.

That of the excommunication of the blind man Ioh. 9. 22. was a devise of the Jewes, for theris no warrant for it in al the law;& if it were the L. ordinance, it typeth vnto vs thus much that the visible Church succeeding in the place of the typical Kings & preists have in their hands the powre of excommunication.

And although Cloe made complaint to the Governor yet it is nothing to the purpose; For Cloe complayneth of an whole Church to an Apostle; not of a particular person to the Elders of a particular Church : and doe you think that this is a good argument ? That seeing a particular person complayneth to or informeth the Apostle of the state of the Church (who had an infallible gift of instructing and directing of Churches) therefore a particular person in the third place or degree of admonition must tell the Elders, & that therfor those Elders are the Church ? The argument is altogether inconsequent.

Your second reason that tel the Church is tel the Governors is Christs chandg of the person: From the third to the second; The force of your argument is this.

If Christ having spoken in the third person saying: Tel the Church; afterward turneth his speech to the second person saying; whatsoever ye bind &c., then tel the Church is tel the Elders,

But Christ chandgeth his speech from the third to the second person.

Therfor tel the Church is tel the Elders,

Mr. Ber. you were not wel advised in making this argument; For it overthroweth your exposition most manifestly, as thus.

If Christ calleth his Disciples the Church, then tel the Church is tel the Disciples or the body of the Church.

But Christ calleth al his Disciples the Church : For this commission of binding and loosing is given to all the Disciples jointly as is already declared more fully in the former arguments.

Therfor tel the Church is tel the body of the Church, al Christs Disciples, & not only the Governors.

Therfor this reason confirmeth the truth we hold, & not the error which you seek to defend by wresting the Scripture.

Your third reason that tel the Church is tel the Governors is, for that Christ speaketh of two or three: That is to say (after your exposition) of two or three Elders or governors & not of the whole body.

I answer that your argument is without al force of consequence; For to argue thus is to argue without reason or force of argument, viz.

Iff Christ speaketh of two or three, then he speaketh of two or three Elders or Governors.

But Christ speaketh of two or three.

Ergo Christ speaketh of two or three Elders or Governors.

Further by this argument one Apostle could do nothing, but ther must needs be two or three; & so one Elder can do nothing, but ther must needs be two or three; & so your Prelates Monarchy in their dioceses falleth to the ground, but your arguments grow ridiculous.

Now the reason why Christ speaketh of two or three is for consolation to the Church & Disciples of Christ, teaching that if but two or three of them at any tyme walk together in the faith & truth of Christ, those two or three have title to Christ & al his ordinances & have promise of audience & acceptance: as also to instruct the Saynts, to stand for the truth against multitudes, though they be the finallest number which is three or two, for Christ he wil not leave them destitute of his presence and assistance.

Your Fourth reason that Tel the Church is Tel the Elders in this; that the person is changed from the second to the third, vi. 19, if two of you shal agree, &c. whatsoever they shal ask &c: the force of the argument is al one with the second, & so hath received answer there, but it seemeth you delight in number & multitude; yet for further evidence I will show you the reason: the frame whereof is thus to be conceived.

Iff ther be a Grammaticall change of the person, viz: you: they: then ther is a

Reall changd off the person physycall, viz: The Governors: The Church.

But ther is a grammatical changd of the person, you: they.

Ergo: Ther is a Real changd of the person physycall, viz: The Governors: the Church.

I deny your Major, & still favour that the changd of the person is by way of exposition, teaching; that they: & you: are one; namely, whither they be two of Christs Disciples then living (viz: you) or any other two or three to the end of the world, (viz: they,) Christ hath promised his powre, presence, & acceptance to them: For so he saith where-soever two or three, vi. 20. & Mat. 28. 20. Lo I am with you alwayes: So that these two general circumstances of place & tyme are for the consolation & instruction of the Church if they be but two or three in al ages: For not the multitude, but the truth is respected of Christ: & al tymes & places are indifferent for the Church of the new Testament which was otherwise in the old Testament: For the Lord then promised his presence especially in the Temple, vpon their Sabbaths, & to the special people: but now the partition wal is broken downe, & now al tymes, places, & persons are indifferēt for the church & the Lord.

Your fifth reason that Tel the Church is Tel the Governors is this: that otherwise absurdities cannot be avoyded that arise out of the text: the absurdities you suppose would follow are, 1. confusion, 2. carelesnes, wherevpon follow pride & contention, 3. women & childrē speaking in the Church, 4. that the whole Church cā speak, 5. Christs should crosse himself, who giveth the powre to two or three.

Hervnto I answer: the supposed absurdities either do not follow, or if they do follow are no absurdities: For the truth is not absurd.

First,

First, it doth not follow that ther must needs be confusion, carelesnes, pride, or contention, if a brother be promoted to the body of the Church for his offence after once & twice admonition; but rather the brethren vnderstanding that al are interested in the busines will be careful to discharge their duties, whereas by your fancy the care & chardg being cast vpon the Elders & from the brethren, they may wholly neglect the matter, & the Church grow corrupt through the Elders partiality negligence, or other finitt r respect; & for confusion: it is not intended as you grossely imagine that al should speake, but that al should consent: For as in prayer one speaketh & al the Church consent: So in publique admonition & excommunication one speaketh at once & the rest consent: & if any man have any thing to say he may speake, & the first hold his peace, as in Prophecy so in admonition by proportion, 1. Cor. 14. 30. & yet the Lords order not be violated. & if pride & therevpon contentions do arise it is through the corruption of men, not through the ordinance of God, & may ther not much more pride grow in the Elders think you when they are absolute Lords (as it were) over the people? & wil not that breed much more contention? And to contend for the truth is good and warrantable, yea & contentions must be in the true church, but woe be to those by whome they come.

Secondly, you say the whole Church cannot speake joyntly, nor severally, one by one except women & children: I deny it; the whole Church may speake joyntly as in prayer & prophesying, 1. Cor. 11. 4. So also in admonition & excommunication, by some persons deputed therto either Elders if ther be any, or others if ther be no Elders: & for the speaking of women in the Church I say it needeth not: for they, & so al the brethren may speake by silence: or if any dissent they may speake either woman or youth, & yet the rule of the Apostle not violated, who forbiddeth women to lead the action of worship in prayer or prophesy, or praising God, or any action of Government in the presence of men: but he doth not forbid a woman to speake when she is called therto, in matter of Government: neither doth the Apostle intend to forbid women to pray or prophesy in the presence of women only, as somtyme the occasion may be ministred if the church consist only of women: that this is so you shal perceave by comparing these places, 1. Cor. 14. 34. 1. Tim. 2. 12, & considering the reasons of the Apostles prohibition: but let vs see the force of your argument.

If tel it to the Church be tel it to the body of the Church; then every member of the Church must speake in rebuking the partie.

But every member must not speake in rebuking the partie that is promoted to the Church for sinne.

Therfor tel it to the Church is not tel it to the body of the Church, & so it must needs be tel it to the Elders.

I deny your consequent, for al may heare, take notice give consent, & speake if they se just cause orderly, & yet it followeth not that al are bound to speake vocally one by one: For silence is a sufficient testification of consent: Further I say your minor is weaker: For every one is bound to speake that seeth just cause or els he shall ther by strangle his conscience, and quench the Spirit, and suffer sinne which he cannot do without sinne.

Lastly, Christ crosseth not himself, in giving powre to two or thre: For he may give

powre to two or three if ther be no more, & yet to twenty, an hundred, a thousand, if ther be so many: but you Mr. Bern. raise vp false expositions, & wrack the text to suppose heresies, thereby making the Scriptures a leaden rule to frame to your crooked concepts; & a nose of waxe to be wrung which way your perverse apprehensions incline.

Your sixth reason that tel the Church is tel the Governors is this: that els the Corinthians offended who were al commaunded to deale with the incestuous Corinth, & yet some only did so; & Paul should sinne who vpon the advertisement of Cloes howle, did not wayt for the churches consent, but himself alone determined the matter, & wils them to exente his sentēce in the open congregation.

I answeral the Corinthians did deale with the incestuous person though many spake the rest giving consent to their speeches; & therfor ther can no more sinne lye vpon the for not rebuking by voice, then ther lyeth sinne vpon the whole Church, for not lifting vp their voice to speake in prayer & prophesy, being al commaunded so to do: besides all might speakes for many somty me signifyeth al, as I have already shewed: but this is but idle stulle which you object. Furthermore Paul was an Apostle having powre & infallibility to plant & direct & reforme Churches, & wil you frō hence fetch a rule for the perpetual government of the Church: it followeth not Paul did thus: go, one Prelate may do thus: nay by your owne exposition ther must nedes be two or three Prelates: but what did Paul? did he performe the whole decree of excommunication? I deny it vtterly: but the Apostles meaning is that he for his part gave his voice, & advise, & commaundemēt (as having receaved grace to be faithful) that the incestuous person should be excommunicate; & note it wel Mr. Ber. Paul doth bid the Elders (as you say) excommunicate him: can these things agre? I beleeve your wit was wandering when you wrote these things: for you avouched out of the 2. Cor. 2. 6. that many Elders did excommunicate the incestuous person: & now you say that Paul at the information of Cloes Family, like a Lord Bb. decrees the sentence of excommunication in his court, & commaundeth them to pronounce it: you gave this powre of late to the Elders, & now you take it frō the Elders, & give it to Paul, & make the Elders only his deputies; but I wil shew you the reason of this your oversight & contradiction: you had by you in your study when you penned your book, the writings of the Reformists, & the writings of the Prelates; & being in wrath & choler enraged against vs of the Seperatiō, you thought to make Herod & Pilate friends against Christ, & have gathered both the Prelates & Reformists objections against vs & put t hē downe in your book without judgment, & so through the weaknes of your vnderstanding not discerning the reasons of the Reformists & Prelates to contradict, because they fitted you against vs, you not regarding the truth but the victory, have fallen into this grosse contradiction which your learning can never salve: only your repentance & confession can cure it.

Your last reason that tel the Church is tel the Elders is this: for that al reformed churches judg so; wel: yet you said even now that tel the Church is tel the Apostle Paul, & the Lord Bb. by consequent his successors; are you in your right mynd Mr. Ber. that stumble thus: but you see what it is to resist the truth.

But what if al the reformed Churches say so; is it so; if the Scripture say contrary it is not so: & the Churches must be reformed yet further according to the Scriptures.

Finally, you prove that figuratively the part may cary the name of the whole: who denyeth

Denyeth it? & that ther for the Elders are called the Church: I deny that. For it foloweth not: yet I yeeld you thus much (which you shal gaine nothing by) that two or three Elders may be termed a church being severally by themselves, but jointly with the body they are not so; so a Christian family, or rather the Christians in a family may be truly termed a church severally: yet jointly with the body they are not so; For know you Mr. Ber. that the parts of the Church are similes & Homogones; as every part of water is water, so every part of a Church, if they be a communion, is a Church being severed necessarily from the whole: you say also that a company without officers no where is called a Church (Christian families only excepted) in al the new Testament except Act. 14. 23. by anticipation: First you must prove vnto me Mr. Ber. that this place Act. 14. 23. is by anticipation: For doth it follow because heaven & earth are so called by anticipation Gen. 1. 1. therfor a company wanting officers are called a Church by anticipation; besides you speake falsely, saying tharin al the new testament a company without officers is not caled a church: what say you to Act. 19. 41. any company of people is called a Church in that place: and whereas you confesse that a Christian family is called a Church by the warrant of the new Testament, you yeeld the cause: For if two or thre faithful persons of a family are a Church, then two or thre faithful persons of divers families are a Church: or els shew you a sound reason to the contrary: hence I reason thus.

They which the Scripture cal a Church, are a Church.

The Scripture calleth two or thre beleevers in a family a Church.

Therfor; two or thre beleevers in a family are a Church.

Againe: If two or thre beleevers of one family are a Church: then two or thre beleevers of divers families are a Church by proportion.

But two or thre beleevers of one family are a Church, by your confession & testimony of the Scripture.

Therfor; two or thre beleevers of divers families are a Church.

But know, Mr. Ber. that we strive not about the word, but about the matter: bee they Ecclesia, Synagoge, Disciples, brethren, Saints, we regard not the word: we say that two or thre Disciples, Saints, brethren, are Synagoge, Ecclesia, a congregation with whome Christ is present, who have Christs powre, vnto whome every member of the body must be promoted for sinne, this yon neither have disproved, nor ever shalbe able: & heer endeth your digression; & now you come vnto your sixth reason.

Your 6. reason against popularity is a repetition of things already answered in the fifth reason, that Tell the Church is Tell the Governours: Therfor I referre the reader thither.

Your 7. reason against popularity is that it is against the comāndement of Christ: For Heb. 13. 17. 1. Pet. 5. 2. the sheep must obey the shepheard, & the flock must depend vpon the Pastor: & he is not to obey them or depend vpon them.

I answer: To the place Heb. 13. 17. I say the Apostle doth not intend to teach that the whole body of the Church must yeeld to the voice of the Elders in every thing that they list: nor that the Eldership hath in their hands the powre of Christ to rule contrary to their liking: For the Lord submitteth both Pastors & Flock vnto his owne Lawes & wil: but the intent of the Apostle is to show that al the particular members in al their affaires must submit themselves to the instruction direction & guidance of the

Elders: For although Christ hath placed the Elders as stewards over the Servants, yet he hath not appointed them as Lords over his spowle & wife: your argument therfor is a fallacious conjunction & divisione, thus.

Al the particular members must obey the Elders in their lawful instructions, & their wholsome admonitions severally.

Ergo, the whole body must jointly obey the voice of the Elders.

Againe, the whole Flock consisteth of two parts, Officers, and the Saints: The Saints must obey the Officers, that is one part of the Church must be directed by another, as the soote by the eye: yet the whole body jointly is above any one member or members apart.

Further al the Saints shal yeeld obedience to the Elders in things commaunded by God, & the Elders shal al of them obey the voice of the church in things commaunded by God, but the question is how far the sheep must obey the Elders who are shepheards, & how far the Elders which are the L. Servants must obey the wife & spowle of Christ which is the Church: For know you Mr. Ber. these things may well stand together, that the whole Church may obey the Elders in some things; & the Elders, must obey the body of the Church in other things.

The other place 1. Pet. 5. 2. to en humin may aswel be translated with al your best ability, as, that dependeth vpon you: but I say further that the Flock must depend vpon the shepheards, as they are sheep, & as they al jointly are the wife of the lamb the best members must submit to her voice being the voice of her husband & Lord.

Your eight reason against popularity is this, that it is against common sence that the parents should submit to the Children, the workman to the work, the Seedsmen to the corne.

I answer, neither is it reason that the whole body should yeeld to the hand, or the Ser want to the Mr. Or the wife to the mayd. But you know the Church is a body & the Elders hands & other parts the church is the Mrs. & the Elders are Servants: but comparisons are not to be virged further then their intention: lest we break them in peeces & spoyle the proportion: & somtyme in some cales the paréts may lawfully submit to children, the workemen to the work, & the husbandmē to the corne: For you know that relations chandg arguments.

Your ninth & last reason against popularity is, that it is against the dignity & office of true Ministers who represent Christs person, having their powre from him & which none but such as represent Christ can give or take away: But the body of the Church doth not represent Christs person, nor ever did depose or make Ministers: and bicaule the body of the Church are not Ministers, therfor they cannot make Ministers: & such like rotten stiffe.

I answer: That the Ministers do represent Christs person I deny not: but avouch that the Church doth much more represent Christs person, who is the Spowle & wife of Christ: & that the Ministers have their powre from Christ I deny not, but al their powre cometh from Christ through the body of the Church as I have sufficiently proved already: That the Church hath made Ministers I have shewed, Act. 1. they chose an Apostle when as yet they were not Apostles, they Elected Deacons, Act 6. Now Election is the very essence of a true Minister: The Church admonisher an Elder, Col. 4. 17. & deposeth false

saith Apostles, Reue. 1. 2. preacheth, prayeth, & worshippeth wanting Elders, Act. 13. 22. 23 & whereas you say that Ministers only make Ministers, I answer it is the ground of Succession which I have formerly overthrowne; & I say that the body of the Church hath in it al ministerial powre immediately from Christ, & your slender stuffe hath prevailed nothing against this truth of the Lords; the vniuersity may make a Doctor, a Bachelor, a Maister; & yet t not any such thing, but a compound body having a charter from the King for that purpose; a corporation may make a Major & Sherifes, & yet the corporation is not a Major or a Sheriffe; So the Church may make Ministers, & yet the Church it self is not properly an Elder, or Deacon; or VVidow, but a body politike having powre to produce such workes by verue of, the charter which Christ hath given vnto it.

And thus Mr. Ber. I have done with you for this point; but Mr. Ains. steppeth vp with a new kind of Antichristianisme never heard of before; & he teacheth vs if we wil beleve him, that Christs ruling powre is in the Eldership, & that the Pope & Prelates are not Antichrists for taking into their hands the powre of the multitude, but the powre of Christ.

Heer in the first place we must remember that the powre of Christ which we speak of is a ministerial delegated powre given to man; & that the question is who is the first subject of this ministerial powre, who receave it immediately from Christ; I say the body of the Church is the first subject of it, & I say that whatsoever the Eldership hath, it hath from Christ through the body of the Church, & by the Churches disposition, & this if you deny Mr. Ains. (which I think you do not) I say you are therein departed from the faith: The body of the Church having al her powre from Christ retaineth & keepeth it intire to it self, & doth not so delegate it to any officers, as that she leese it & is deprived of it; neither doth she delegate any powre to her officers, but that which she formerly receaved from Christ her head, husband & Lord: For Christ giveth not a double ministerial powre, one immediately to the body of the Church which she hath & keepeth: another mediately to the Eldership by the Churches disposition which the church hath not at al, but is only a conduit pipe to conveigh it to the Eldership; if you hold such a matter, declare it vnto vs out of the word of God & we wil receave it when we see it: in the meane tyme we hold that whatsoever the Elders have, they have it from the Church by delegation; & that the Church hath it in their owne hands, & receaved it from Christ by vertue of the covenant God maketh with it in Christ, giving Christ for King, Preist & Prophet to the Church, & therfor the Church hath from Christ the head al powre, & al the members & officers of the Church have al their powre from the body, which they hold & vse in the body & not Separated from the body: The Elders as it were the hands are conjoynd to the Church as to the body: The body of the Church is conjoynd to Christ the head: The body hath no powre devided from the head: the hands have no powre divided from the body. So a company of men have no powre Separated from Christ: an Eldership hath no powre Separated from the Church: but as al powre floweth from the head to the body, & then to the hāds through the body, which is first in the body before it come to the hands: So al powre Ecclesiastical or ministeriall is derived from Christ to the Church, & then through the Church to the Elders, which is first in the Church before it come to the Elders: And as when the hands are cut of the
body

body still retaineth the powre intire though it wāt hands & the powre of the hands is **Al** in the body: So when the Eldership is depōsed the Church still retaineth the powre of the Eldership, though it want an Eldership; & as the hands can do nothing contrary vnto the liking of the whole body, but the actions of the hands are by consent of the body: So the Eldership can do nothing contrary to the liking of the Church: but the actions of the Elders must be by consent of the Church; & as those hands are worthy to be cut of that rebel against the body & wrong it, or endaunger it: So are these Elders worthy to be cut of from the Church that rebel against the Church, wrong it, or endaunger it. This is the faith which I hold Mr. Ains. & if you hold any other faith, it is not the faith of Christ: but let vs see what your book wil aford vs.

First, you say: Christs ruling powre, which the papists say is in the pope, we say not is in the body of the congregation the multitude, but in Christ himself; & that the Pope is An richrist, not for taking into his hands the powre of the multitude, but of Christ, to rule & governe the Church as head of the same, confutat. of Mr. Bern. pag. 175.

You know Mr. Ains, that the Pope doth not assume that powre which Christ as King hath in his owne hands reserved to himself: but the pope claymeth to be a ministeriall head vnder Christ, having a Ministerial powre given vnto him by succession from Peter: & although it cannot be denyed, but that he doth many actions which are proper works of Christs powre Monarchical proper to himself, yet that is but the misinterpretation of his ministerial headship, not vnderstanding how far that ministerial headship, which he chal lengeth, extendeth, & it is not his proper clayme to Christs office: therefore properly the Pope is not Anti christ for challengding Christs Kingly powre proper to himself: but for assuming Christs Ministerial powre delegated to his Church: although I do not deny but the Pope enlargeth the delegated powre further then Christ hath prescribed in his word: So that the Pope is Antichrist in two respects, 1. For clayming that powre which Christ hath given to the body of the Church, 2. For extending that ministerial powre beyond the compasse which Christ hath limited in the word.

Secondly, you say: Christs ruling powre, which the Protestants say is in the Bbs. the Prelates, we do not say is in the multitude, but in Christ himself, & that the Bbs. are very Antichrists for assuming Spiritual jurisdiction aperteyning to Christ alone, confutat. of Mr. Bern. pag. 175.

Heer also you cannot be ignorant Mr. Ains. that the Prelates do not challengd that Monarchical powre which is properly inherent in Christs person, but renounce it vtely as confidently as you do: but they only challengd that Ministerial powre which Christ (as they say) hath delegated to the Apostles & their Successors the L. Bbs. neither can you with any good conscience say that they clayme Christs Kingly powre, but only they are Antichrists as the Pope is for two causes. 1. For clayming that powre Ministeriall which Christ hath given to the body of the Church. 2. For enlarging that ministerial powre beyond that compasse which Christ in his word hath determined.

Thirdly, you say: Neither that ruling powre of Christ, which the Puritans say is in the presbytery, do we say is in the multitude: For we acknowledge Christ to have ordeyned a presbytery or Eldership & that in every Church, for to teach & rule them by his owne word & lawes: vnto whome al the multitude, the members, the Saints, ought to obey & submit themselves, as the Scriptures teach, confutat. of Mr. Bern. pag. 176.

Wee say Christs ruling powre is originally & fundamentally in the body of the Church the multitude: & we acknowledge further that the Elders receive by delegation powre from the body of the Church, which powre ministerial in the hands of the Elders is not so large as that which is in the body, but it is rather a leading powre then a ruling powre; neither are the Elders in al the new testament (to my knowledge) called Rulers archontes, but overseers, leaders, Elders, prohiſtamenoi, wherby the holy Ghost would teach that their powre is not to rule, but to leade & direct: I do therefore vterly disclaime this your error Mr. Ains, as one part of Antichristianisme in your Church: but you had need expound it wel for the satisfaction of the brethern of the Seperation, least you here in destroy your constitution before you be aware.

What we hold concerning the Presbytery I have delivered partly in that which before I have written in answer to Mr. Bern. partly in that which I lately published concerning the differences of the Churches of the Seperation in the second part, & the first Section, Chap. 5. & 6. wherfor if you hold that Lordly, vsurped, Antichristian powre of your Eldership to be that ruling powre which the word of God warranteth, it shalbe your part to justifie it, & to rebuke al that gainstind it, for herein wee vterly disclaime your judgment & practise: we maintaine that the powre of the Eldership is a leading, directing, & overseeing powre, ministry, or service, both in the Kingdom & Preitthood of the Church, & that the negative voice, the last, definitive, determining sentence is in the body of the Church, whereto the Eldership is bound to yeeld: & that the Church may do any lawful act without the Elders; but the Elders can do nothing without the approbation of the body, or contrary to the body.

The eighth Section.

In the next place followeth your second position which is this in your copie.

In holding that one sinne of one man publicly & obstinately stood in & not reformed by a true constituted Church doth so pollute it that none may communicate with it in the holy things of God til the partie offending be by the Church put out after lawful conviction; you say is error: I say it is the most comfortable & holy truth wee hold in our walking one with another in communion of Gods ordinances.

This truth ariseth from the former ground, that al the members of the Church have powre to the censures of admonition & excommunication, to bind & lose: For (observe I pray you) that every brother is bound to admonish his brother for a fault he observeth in him: if he reforme not he must take one or two witnesses & admonish him: if he reforme not yet, he must bring the matter before the Church, suppose the Church consist of 12. persons as at Ephesus, Act. 19. 7. The matter being before the Church the eleven deale with the twelfth, discover his sin, & convince it to his conscience, he refuseth to heere them but despiseth the admonitions: I say if they retaine him stil in communion they consent to his sinne: For as the civill Magistrate in pardoning will kill murder consenteth to it, because the murdereth should die: Even so the Church suffering the vrepentant persone among them, consent to his sinne, and are polluted with it, and consent to all the profanation and violation of the Holy things

committed by that vnrepentant person; For God hath commaunded the church to watch over their brethren, & if they do not they hate their brother in suffering sinne to rest vpon him; God hath commaunded that no vnclane person should medle with the Holy things, if they doe they profane & polute the Holy things offering violence to the Lords ordinances.

But it may be you wil say that by this meanes we assume to our selues a kind of perfection & puritie in that we wil have no sinners among vs: I answer that you must distinguish betwixt our persons & our communion; we confesse our persons severally every one of vs to be subject to sinne, & that we doe sinne dayly: & because of our sinning nature the Lord hath appointed the ordinances of the visible Church as helps & meanes to subdue this sinning nature of ours, especially these ordinances of admonition & excommunication which are to be vsed & administred vpon al & by al as occasion is offered: Now this is the perfection & puritie of our communion that we suffer no vnrepented sinne, no vnrepentant sinner among vs, but either we cast out the sinne by repentance or the sinner vnrepentant by excommunication; that our communion may be pure & holy, & the church without spot or wrinkle; & that we may be a new lump dayly vnleavened, the leaven being purged out of vs continually: oh Mr. Ber. if you knew bnt the comfort & powre of the L. ordinances of admonition & excommunication; as we do (blessed be our good God) in some measure, & that growth & reformation which is in some of vs thereby, you would be so wonderfully ravished with the powre of Gods ordinances, that you would acknowledg the Church to be terrible as an armie with banners, & yet amiable & lovely comely & beauteful; in so much as Christ himself saith that the love of the church is faire that she woundeth his hart with one of her eyes, in regard of the beautifull & holy communion which is dayly maintayned in her by vertue of the censures: but your confused assemblies & al the members of them not only omit, but reject, yea oppose al these holy ordinances which Christ hath given to his Church, & thereby you proclaime to all the world that you are of Belial, that is without the yoke of Christs ordinances, & you cast away from you these cordes & bandes wherewith wee are bound one to another, & knit faster & faster vnto Christ our head: & therfor you living thus without the yoke, out of the Lords Holy order, having broken these bandes & cast the cordes fro you, mingling your selves vnto, & joyning with al manner of profane persons that violate al Gods ordinances, how can we have any fellowship, communion, agreement, concord or part with you? Answer to this now Maister Bernard, and seduce your hearers no longer with vanities.

Paralleles, Censures, Observations, aperteyning
to the eighth Section.

Mr. Ber. in his book intituled the Sep. Schisme pa. 103. hath these wordes, viz: that our seaventh error should be to hold: That the sinne of one man publicquely & obstinately stood in, being not reformed, nor the offender cast out, doth so pollute the whole congregation, that none may communicate with the same in any of the Holy things of God, (though it be a Church rightly constituted) til the party be excommunicated.

In this eighth Section the position is thus vttered by you, & by mee justified, viz:
That

That one sinne of one man publickly and oblatinately flood in and not reformed by a true constituted Church doth so pollute it, that none may communicate with it in the Holy things of God til the partie offending be by the Church put out after lawfull conviction.

Afterward expounding this truth I say, that if the Church hold this obstinate, impenitent, convicted person in communion they consent to his sinne, as the civil magistrate suffering wilful murder consenteth vnto it.

Mr. Ainsl. confutat. of Mr. Bern. pag. 178. 179. doth first renounce this truth, & denyeth it to be either their judgment or practise referring vs to the confession of their faith, Art. 26. where their judgment is, that none is to Separate for offences, but by due order to seek redresse: & yet afterward affirmeth, that if the Church will not rebuke nor cast out a man obstinate and impenitent in wickednes, but plead for him against such as call vpon them for judgment then are all such abettors of the wicked sinner themselves, and that in a high degree: & now not that one mans sinne, but the sinne of them all polluteth them.

Wel Mr. Ainsl. you & I wil not differ about this point, for wether it be his sinne consented vnto by them, or their sin which is a consent & approbation to his sinne, or both, I regard not: The truth is the truth, that that one sinne polluteth them all by contagion, as the leaven leaveneth the whole lump: & although Mr. Bern. hath not so plainly & directly propounded as he might, yet let it not be denied for it is the truth he doth charge vs withal, giving a true exposition: & I tell you true Mr. Ainsl. you deny the truth, if you deny the position: but indeed your denyall, & your affirmation contradict.

Heer Mr. Bern. for your sake I wil performe two things: First I wil confirme this truth which we defend against you that joyne with open knowne sinners in the communion of your false Church: Secondly, I wil reuel your cavils against this truth of God, wherein wee walk.

For the first point I wish you to remember what hath been proved vnto you in the former Section, viz. That Christs ministerial powre is given to the body of the Church: which if it be true as it is proved to be the vndoubted truth of God, then this second position followeth necessarily therevpon & therefore is to be embraced for the truth of God in like manner: For every consequent necessarily deduced from the Scripture is as wel & as truly the word of truth as that which is in plaine termes expressed & noted downe in number of wordes. For even as the branches of the tree doe as truly proceed from the root as the great gaine or body of the tree, & are all of one kind & nature both root, body, graynes, & braunches: So a necessary consequent growing by true discourse out of the Scripture is as wel & as truly the word of truth as the position, or doctrine, or sentence is whence it was raised, wherefor I frame an argument from the former ground after this manner.

If they that have Christs ministerial powre to reforme obstinate convicted sinners, or to excommunicate thē: do neither reforme them nor cast them out fro among them, but suffer them stil in communion consenting therby to their sinne: then the persons so suffering & consenting to sinne are polluted by contagion of the sin, & impenitent wicked sinners.

But it may fall out that a Church true in the constitution having Christs ministerial powre yet afterward declining may neither reforme an obstinate convicted sinner, nor cast him out of their communion, but may suffer him stil in communion therby consenting to his sinne.

Ergo : a Church truly constituted , having Christs Ministeriall powre of reformation or excommunication , suffering and consenting to sinne & sinners convinced are pollnted by infection of that sinne, and of that impenitent obstinate convicted sinner.

And so by necessary consequent I conclude after this manner.

If a Church truly constituted be all of them pollnted by consent as is already declared , then they do violate and profane all the Holy things of God wherein they partake: For to the vncleane nothing is cleane, as the Apostle testifieth, Tit. 1. 15. & the Prophet, Esa. 1. 12.

But a Church truly constituted may grow to pollution by consenting to obstinate sinne & sinners as is already declared.

Therfor a Church truly constituted may grow to the violasion & manifest profanation of al the Holy things of God.

From this evident truth I proceed & reason after this manner.

To that Church, company, or communion of men we may not joyne in Spirituall communion that violateth or profaneth the holy things of God.

But a Church truly constituted may grow to the violation & manifest profanation of al the Holy things of God.

Ergo, to a Church truly constituted growne to pollute & violate the holy things of God, we are not to joyne in communion.

Thus you se Mr. Ber, the evidence of this truth manifested vnto your conscience, if the Lord vouchsafe you mercy to see the truth.

Like arguments may be drawne from many places of Scripture: as from Mat. 13. 33. compared with 1. Cor. 5. 6. an argument may be framed thus.

As the whole lump & the feast of the pascouer was leavened with a litle leavē: so one open knowne sinne polluteth the visible Church, & the holy things therof: for you must vnderstand that the Apostle doth not cal vnknowne sinne leaven: but by leaven he vnderstandeth sinne openly knowne, convinced, & vnrepented: els ther could be no communion for men on earth.

But the Apostle & our Saviour saith out of the law that a litle leaven leaveneth the whole lump & feast of the pascouer.

Therfor, one sinne convinced & vnrepented polluteth the visible church, & the holy things therof: & therunto may no man joyne.

Againe, from persons ceremonially poluted, & so defiling the Sanctuary of the Lord, as appeareth Nomb. 19. 13. 20. Hag. 2. 14. I reason thus.

As persons ceremonially poluted vncleansed entering into the Sanctuary of the Lord, or medling with the holy flesh or pottage, did pollute the Sanctuary, & the holy flesh, pottage & the rest: So the visible Church of the new Testament morally poluted & impenitent in sin medling with the holy things of God pollute & defile the same.

But

But the L. avoucheth by the mouth of his holy Prophets, that persons ceremonially uncleane uncleaned, entering vnto the Sanctuary, or medling with holy flesh or portage, pollute & defile them.

Therfor the visible Church of the new testament morally polluted & impenitent in sin dealing with the holy things do profane them; & therfor no man with good conscience can joyne with that profanation.

Finally: as in the old testament the King & Magistrates suffering sin unpunished were polluted therewith by consent; So in the new-testament the visible church (who are Kings Spiritually, & have committed vnto them the judgments of the L. the ministerial powre of Christ) suffering sinne vnreformed among them, are polluted thereby.

But in the Old Testament the Kings and Magistrates (by your owne confession Mr Bernard pag. 94.) were polluted with sinne vnreformed in the common wealth.

Therfor in the New Testament the visible Church (who are Kings Spiritually, having committed vnto them the judgments of the L. the ministerial powre of Christ) suffering sinne vnreformed among them are polluted thereby; & so no communion to be had with them, least partaking with them in sinne by consent, we receive of their plagues.

Now you se evidently proved by testimonies of Scriptures, & by direct consequences from the same, that it is vnlawful for any man to joyne to a Church that was truly constituted, now growne to profane & violate the holy things of God by consenting to sin & wicked, obstinate, convinced, impenitent sinners; & that therfor much more is it vnlawful to joyne to your false churches which never were truly constituted since the defectio of Antichrist, but remaine in the gulfes of Antichristianisme vnto this day: the first point therfor being manifest, the second foloweth to be enterprised which is to answer the objections & cavils which you make against this comfortable truth of the L. I call it a comfortable truth because herin consisteth the true comfort of churches & Christians publicly & privately: that they neither live in nor consent to any known sin in themselves or other. For otherwise seeing sinnes & corruptions break out dayly in the best Churches & Christians, herin is our comfort that we give no allowance to them no not so much as by our presence in that communion wher open known sinne is suffered, as it is most plentifully and abundantly in your false Churches and in other Churches that are of a true constitution.

In your objections against this truth the first thing that I reprove is that you do falsely interpret consent to sin: for a man may consent to sin, though he in judgment, affection, conscience & action do declare his dislike of it: as for exaple; Ely did al this to his sonnes that polluted the L. Sacrifices, & committed adultery with the women that cameto sacrifice, 1. Sa. 2. 22. 23. for he should have proceeded to the utmost that the word of God had required at his hands, viz: to have put his sonnes to death, which because he did not he was polluted with their finnes by consent, & therfor the fearful judgment of God besel him which whosoever heard both their eares tingled, 1. Sa. 3. 11. so except a mā do by al means save himself from the froward generation, by Separating himself as the Apostle praised & counseleth, Act. 2. 40. & 19. 9. & 2. cor. 6. 17, he cannot be free from the contagion of their sin

the profanation of al the Holy things of God: For these places doe evidently declare that Paul & the Apostles not only commaund to seperate from the Gentils, but fro the Jewes: who were the true Church of God now growing obstinate in sinne, & so practised themselves commaunding the Disciples & training them vp by his example so to do: & so teaching vs to follow his example herein.

In the next place you proceed to declare by diuers reasons (such as they are) that to joyne to the holy things when obstinate impenitent sinners partake in them is no sinne: your first reason is: For that in the old Testament ther was no Sacrifice appointed for this: Ergo it is no sinne: I deny the antecedent: & I declare the contrary by the examples of the tribe of Benjamin consenting to the sinne of adultery committed vpon the Levites concubine, Iudg. 19. & 20. of the tribes of Israel, fearing lest wrath should fall vpon them for suffering their brethren to make another altar, & to forsake the true worship of God as they suspected, Josh. 22. & of Achans sin which brought wrath vpon the whole congregation. VVheretore in the law the Lord did appoint a Sacrifice for the whole congregation as well as for any particular person. Levitt. 4. 13.

A Second reason of yours is: For that in the Old Testament the Godly are never reprov'd for being present at the ministrations of holy things though wicked men were present: but the Prophets reprove the Preists only for not Separating the cleane from the vn-cleane. wherto I answer that their communion was typical, & therfor persons typically cleane though wicked in their lives might come to Sacrifice, & yet not pollute others as I have already sufficiently declared in the former Section: besides whereas the Prophets reprove the Preists, & the Saints in the new Testament succeed the carnal Preists as Spiritual Preists, therby it followeth that the Saints in the new Testament are polluted by not distinguishing & seperating the cleane from the vn-cleane: see these places of Scripture, Ezech. 22. 26. compared with Revel. 1. 4. & 12. 1. Jude vs. 13. 2. Cor. 6. 17.

But still some may object, that in the old Testament they did pray, & preach, & praise God, & yet notwithstanding the faithful herein were not defiled if the wicked did joyne with them in communion thereof: & therfor now vnder the new Testament, though we do joyne in communion with open known sinne, & suffer known sinne yet may be saynts, & vn-polluted in communion: & this is the very pith & warrow of your second abjection Mr. Bern. wherto I make answer many waies.

First: I deny him to be a Saynt or that he ought to be esteemed a Saynt of vs, that is impenitent in any knowne sinne: knowne I say to him: For I may know it to be a sinne, & yet because he knoweth it not so to be, he cannot be accounted impenitent though he live in it: such ignorance is a sinne whereof a man repenteth generally, & so in his generall repentance of sinnes done of ignorance that particular sinne is included.

Secondly, I am to iudge of another according to that which I know & according to the rule of the word therein: wherfor if I know any of my brethren to live in any sinne knowne to me: I must admonish him & prove it to him to be sinne, & require his repentance: if he repent not to take witnesses & then to admonish him before witnesses, & so to convince is againe to his conscience, if he repent not, then to tel it to the Church, wher also he is to be admonished & convinced openly: if then he repent not, to mee he is a Heathen & Publicane, & no Saynt: what he is in the L. account, & to himself in secret I know not, nor regard for: as pertaineth not to me.

Lastly,

Lastly, for the consequence of the argument, viz: That seing in the Old Testament the faithful were not defiled joyning in prayer, preaching & praising God with open known sinners, therefore wee in the New Testament to doing are not defiled, I deny utterly: yea and I deny the Antecedent in some sence also: It shall not be vnprofitable therefore fully to discusse both the Antecedent, and the consequence of this Objection.

The Antecedent is thus to be expounded & conceived of, namely.

That the L. required one thing outwardly in the communion of the Church, another thing inwardly in the hart for acceptation before God.

If any circumcized Israelite or proselyte censed according to the purification of the Sanctuary did joyne in prayer, preaching & praising God, no man could justly refuse his outward communion in these actions seing he was outwardly cleane according to the dispensation of those tymes: For vs in the new Testament ther are required other visible actions for our outward cleansing, which were not then required of the carnall Israelites for their outward cleansing: if they did declare their inward repentance by Sacrifices for their finnes general & Speciall, by cleansing themselves with those rites & ceremonies which were appointed by the Lord for those infant tymes of the Church, they were to be judged holy by al men, & so communion might be had with them without sinne: but if they were not censed according to the purification of the Sanctuary, they were not visibly cleane, & therfor communion could not be had with them without sinne, & so Hezechiahs prayer importeth, 2. Chron. 30. 18-19. & the Prophets declare plainly, Nbb. 19. 31. 25. Hag. 2. 14. yet heer also cautions must be remembered, viz: That this ceremoniall vncleanenes must be made known vnto others, for other wise how could it pollute others if it were vnknowne to them: Furthermore it cannot be denied, but that the Sonnes of Belial very vild wicked men did deale with the holy things in the old Testament, but yet I say it cannot be proved but they were visible cleane according to the dispensation of those tymes: the Lord did not then require men to proceede with their brethren in the three degrees of admonition, & so to bring them to the acknowledgment of their sinne & repentance: That is the Lords dispensation for the new Testament: But the E. order for those tymes was 1. reproof for sinne, Levit. 19. 17. 2. The partie reproofed was to offer a Sacrifice which if he did he was censed from hys sinne visible, Levit. 4. 23. 3. If he wilfully refused to harken he was to be promoted to the Magistrate, & put to death for his presumption, Levit. 15. 30. 31. Deut. 17. 12. This was the L. economic for those tymes when this order was violated, then al communion was defiled, whiles it was observed all was wel in the visible communion: Let any man declare the contrary if he be able: breesly therfor to make a ful answer to the objection: if the faithful did keep communi on with persons visible vncleane, (according to the vncleanenes of the old Testament,) knowne vnto them, I say they were polluted with their vncleanenes by consenting therto, & to the violation of the Lords order appointed for those tymes: if men were the children of Belial, & yet were censed according to the dispensation of the Old Testament, their visible cleansing did incite them to the ordinances of the old Testament before men, though before God their consciences were impure: wherfor both the Antecedent & consequent of the argument are weak and vnfound: & so this truth of God remayneth firme, that impurity in sinne defileth the communion of the visible Church, as in the old Testament, so in the new Testament.

Your third reason is for that the Prophets did not Separate who did know the meaning of the L. for this thing, nor taught not the people so to doe: answer as in the new Testament so in the old they ought not to be Separation til the utmost meanes be sought for redresse of things: The utmost meanes for reforming abuses in the Old Testament was the Magistrates authority, in whose hands the power of reforming was: Hence it is that the Prophets always reprove the Kings for the wickednes of the Land: but the Lord did never teach (because he thought it not meet, ther being but one true Church) that when the King neglected his duty the people should forsake the Holy things of God & Separate, but stil they ought to depend vpon the Lord for redresse of things: but now in the New Testament the Lords administration in this particular is otherwise, 1. Visible Churches may be infinite, & so ther is a possibility of enjoying the Lords ordinances though a man forsake the communion of one Church, 2. the fulnes of tyme being come, & the nonage of the Church being past, the Lord hath now revealed his whole wil & pleasure, & hath set vs at liberty, whereas in the old Testament they were in bondage vnder worldly ordinances, 3. The Saints now in the new Testament are answerable to the Kings in the old Testament having power Ecclesiastical in their hands (but not civil) to reforme the abuses that arise in the visible Church, 4. Therfore we are in the new Testament so vnto al meanes appointed by the Lord for reformation before wee Separate, al the meanes May whatsoeuer: If then ther be no reformation what then? I answer Separation is then lawful: why? The reasons are these 1. The visible Church tealeth to be a true Church being obstinate in sinne, & from a false Church Separation is lawful, 2. the Lord hath commaunded to come out from among persons obstinate in sinne, & so the Apostles practised. 2. Cor. 6. 17. Act. 19. 9. & 2. 40. 3. because the Lord hath said that if we partake with them in their sinnes, we shal receave of their plagues, 4. because if but two or three faithful ones being Separated joyne together, they are a true Church vnto Christ where the Lords presence & acceptance is: but in the Old Testament they were necessarily eyed, to the Kingdome, Priesthood, & Temple for the worship & obedience of God, but now in the New Testament al things are free, & the bondage is gone: Mr. Bern. I would have you note this wel & lay it vpin your hart for your instruction & reformation, for in this particular I know you al that feare God in the land are scandalized from the truth, not understanding the difference between the New Testament & the ordinances thereof, & the Old Testament with the ordinances thereof: Summarily therefor so deliver the truth: The Church, Ministry, VVorship, & Government of the Old Testament were so constituted by the Lord as that no Separation could be made from them seeing they were al by Succession & the people therfor were necessarily bound over vnto them, otherwise they could not find the Lord & his truth which was only at Ierusalem: in the New Testament, the Church, Ministry, VVorship & Government are so constituted by the Lord, as that in them ther is no Succession nor alligation of tyme, place, person, &c. But when the Church is become false by impenitency, the faithful may Separate & cary the truth with them if but two or three.

Mr. Bern. the L. open your eyes, & the eyes of al his people in England to see this blessed truth of the Lord: & then the cause of Separation wil be evident vnto your consciences in the meane tyme you cannot but be ignorant.

A fourth reason whereby you would prove that to joyne to the Holy things in the
commu-

communion of obdurate impenitent persons is no sinne, is, for that the Scripture teacheth the contrary (as you say) two wayes, 1. by acquitting the Godly from the transgression of others, 2. by declaring it to be a sinne to leave the Holy things of God, for the wicked nefe of others: & this you say cutteth deeply.

I answer you Mr. Ber. that we do not feele this cut at al, for the iron is b'unt, & you had need put to more strength, & your reason hath in it no cutting quality at all: For I doe acknowledge that the Godly, if they consent not to, nor approve not the sinne of others, are by the Lords sentence acquit from the transgression, but I would learne of you, if the Holy Ghost in the Scripture doth not account the principal & the necessary in the same condition though not in the same degree of sinne: what say you to the sinne of Achaz? the sinne of the men of Gibeah concerning the Levites concubine? The feare of the Isra- elites in respect of the Altar built in the border of the Land of Canaan by Iorden? These places are evident, thit consent to sinne polluteeth the person consenting: & the places by you quoted do not prove anything contrary to this assertion of ours: but rather they prove this undoubted truth of the Lords: the place Ezech. 3. 9. p'oveth that as the watchman that dischargeth his duty is acquit, so if he discharging not his duty he shalbe necessary to the sinne, & partaker of the punishment as may be seen, vs. 6. the place Ezech. 18. 14. 17. 20. doth declare two things, that if the child follow not the sinne of the parents he shalbe guiltles: if he partake in ther finnes he shalbe partaker of the punishment. the place Ezech. 14. 18. 20 sheweth that Noah, Daniel, & Job shal deliver their owne soules by their righteousness: but al those that are polluted with other mens finnes shal partake of their plagues, Revel. 18. 4. So that you see these places of the old testament quoted by you do not only not help you, but vitterly overthrow your conceit.

The places of the new Testament alledged by you also make as litle for you. Tit. 1. 15. teacheth that al thing is pure to the pure, yet the intent of the place is not to shew that sinne is pure to any man: & although I may lawfully vse the Holy things of God being my self cleane: yet being partaker of another mans sinne by consent, I polute al the holy things to my self, & have no title to vse them, & so the Apostle saith presently to the impure is nothing pure: the place Revel. 3. 4. teacheth that so many of the Church at Sardi as desired not their garments by consenting to the polution of the rest of that Church, but that stood out against their corruptions to the vtmost, shalbe innocent: & the other place, Revel. 3. 22-24. sheweth the same thing: but for these two places I say: you must prove Mr. Ber. that your assemblies are true churches as these were: againe, you must prove also that these persons neglected their duty of admonishing & standing forth against the Church: & that the Church was convinced by them & yet did joyne with them in communion of Holy things: For otherwise we say we are not to Separate till wee have done our vtmost endeavour: neither are we poluted til then: your last place is Gal. 5. 10. wher the Apostle teacheth that he that troubleth the Galatians shal beare his condemnation whosoever he be: & yet the Apostle telleth them vs. 9. that a litle leaven leaveneth the whole lump: that is to say: if you consent to this false doctrine of joyning circumcision to Christ the person that perswadeh you shal beare his burthen whosoever he be, yet you also shalbe punished receaving the false doctrine, but I hope otherwise of you: this is the meaning of the Apostle.

Secondly, you say the Scripture teacheth it to be a sinne for to leave the holy things
of God,

of God, for the wickednes of other, & for this purposes you alledge, 1. Sam. 2. 24. 17. wher (you say) the wordes are plaine, & cannot be avoyded by another exposition of the word gnabarwell; although the word doth as properly signifie to passe vpon or to passe by as to trespassse, & that it is so expounded by Pagnin: yet I will not plead it at this tyme sith it needeth not; Therfor take the place according to your construction that the Sonnes of Ely by their sinnes caused the people to sinne by abhorring the L. offering through occasion of their wickednes: I answer thus: in the old Testament no man was to forsake the Sacrifices for other mens sinnes if they were ceremonially cleane; & therfor that the people did abhorre these ordinances of God vpon the wickednes of Elyes Sonnes was ther transgression; the L. taught no such thing in the old Testament & in the typical communion therof; but now in the new Testament we having the truth that was then signified by the old Testament & the ordinances therof, it followeth necessarily thus; that as in the old Testament & the communion therof which were typical, persons typically cleane might not have communion typical, with persons typically vncleane, without pollution ceremonial; So in the new Testament & the communion therof which is the truth, persons morally cleane may not have Spiritual communiō with persons morally vncleane without pollution moral which is sinne: & to you are answered according to your exposition of the place; yet I deny it to be necessary to expound the place so as you doe.

Your fifth reason proving it lawful for the Saints to hold communion in the holy things though persons obstatinate in sinne be present is; For that in the word we have liberty given to come to partake in the holy things if wee look to our selves to reforme our owne wayes, mat. 5. 23. 24. 1. Cor. 11. 28. & the Corinthians did partake in the holy things with them that were once & twice admonished, 2. Cor. 12. 21. go; so may we do.

I answer. The place of Christ Mat. 5. 23. 24. teacheth that a mā must first reconcile him self to his brother before he offer his gift: truth; but it must be for al the sinnes he committeth against his brother: now to hate his brother by suffering sinne to rest vpon him & not to admonish & bring him to repentance, is a greivous sinne of one man against his brother, & so it is a very greivous hatred for a man to suffer the whole Church unreformed from sinne, & therfor by this place of Christ you gaine nothing, but rather leese the cause which is hereby confirmed, viz: that til a man doe his duty to the vtmost to his brethren, he cannot offer his gift: now his vtmost duty is, either to bring him to repentance, or to leave him impenitent, & al them that iustifie his sinne in their impenitēcy & so in the violation of the holy things; For they being al polluted with his sinne have deprived themselves of title & powre to the holy things, & so vsing them doe violate them, & al that partake with them therein partake with sinne, & shall receave of their judgments.

The place 1. Cor. 11. 28. is also against you: For the Apostle willeth the Corinthians to examine themselves how they have performed their duty to God, & their brethren, in the first & second table; & finding themselves to be cleere then to eate & drinck: otherwise finding our selves to faile in that commaundement, Mat. 14. 15—17. wee are polluted by contagion & cannot eate & drinck without hurt & judgment, bicause we have not judged our selves aright.

But your last place Mr. Ber. is something to the purpose; viz, 2. Cor. 12. 21. & 13. 1. 2. com
pared

pared together, for I will help to vrge your argument, & then give you an answer.

Your argument may thus be framed.

If the Corinthians might without sinne have communion with the Church, of the Corinthians after they were once & twice admonished, & did not repent: then may we have communion, with persons obdinate & impenitent, in the holy things without sinne in vs.

But the Corinthians had communion with the Church of Corinth poluted with sin after once & twice admonition, without sinne.

Ergo: we may have communion, with persons obdinate in sinne, in the holy things without sinne in vs.

This is the force of your reason: wherto I answer, that you must prove your minor: For it is weak: & the places of Scripture do not confirme it: For you must know that the latter Epistle to the Corinthians was the second admonition as may be seen, 2. Cor. 13. 2 & before the despising of the second admonition they could not be judged obdinate & impenitent in sinne: now for the full & sufficient confirmation of your minor you should prove vnto vs two things: First, that the Corinthians did despise Pauls second admonition in this his second Epistle: Secondly that if they did despite this his second admonition, the faithfull among the Corinthians did keep communion without sinne with that poluted & obdinate impenitent company: now because I know this is to hard a task for you, I will therefore conclude that this argument of yours is insufficient to prove your purpose.

Your last & least reason wherby you endeavour to prove it lawful to vse the holy things though obdinate impenitent sinners be present in communion, is, that Gods commandment must be obeyed absolute'y, & another mans sinne cannot dissolve the bond of allegiance betwixt God & man, which our position seemeth (as you pretend) to dissolve: seeing we say that a man must not keep communion in the holy things if wicked men be present in communion with vs:

To this argument I answer thus: viz: that God indeed commandeth vs to pray, heare the word, & communicate in the Sacraments, but he also prescribeth both the persons wherwith, & the manner how we must performe these actions: prayer, hearing the word & partaking in the Sacraments are actions of communion, & ther is in the performance of them a manner of doing (modus agendi) to be observed: wee must therfor respect two things in performing these actions of Religion: First that our communion be such as it ought to be, for I may not keep communion with Jewes, Turks, Pagans, Papists, but with Christians, viz: true Christians such as the new Testament describeth ought to be members of the visible Church which is the mystical body of Christ: Secondly, that the actions of our communion be performed after that holy manner & order as the new Testament of Christ teacheth: as that prayer be conceived not read out of a service book, that prophesy come out of the hart, & not be read out of a book as Homilies be: that baptism be administred simply as Christ teacheth without Gods fathers, the crosse, questions to infants: & that the L. Supper be vsed sitting not kneeling. finally, that al the parts of worship be cleined according to the primitive institution, & not vsed with those pollutions which the man of sinne hath cast vpon them: breifly, we must worship God with the meanes he hath apointed as the 2. commandment teacheth, & after the manner he hath

taught as the third commaundement informeth, otherwise ther is idolatry committed in violating the second commaundement worshipping God by other meanes then he hath ordeined: & profanation of the name of God in violating the third commaundement when his ordinances are not so vsed as he hath prescribed: So that to speak directly to your objection, the bond of allegiance betwixt God & vs is preserved & kept inviolable by our position: for we teach that men must pray, heare the word, & receive the Sacraments, but in a true visible communion of Sains as the Lord hath appointed, not with al manner of persons, as theeves, murderers, witches, conjurers, Papists, Atheists, Drunkards, perjured, perfous, &c. as in your Church: nor after your manner which is devised by man as Ieroboam devised in Israel: but as the Lord hath in the new Testament taught vnto vs.

And heer Mr. Bern. you take vppon you to reduce the places of Scripture which wee alledge for Separation from your assemblies to certaine topical or categorical heads, & so give them answer according to your fashion: as thus: the places that forwarne Gods people to Seperate vnder the law are thus to be taken:

1. From Idols of false Gods: as Israel from heathenish Gods.
2. From Idols of the true God: as Indah from Israels calves.
4. From persons ceremonially polluted.

The places vrging Separation vnder the Gospel are thus to be taken.

1. From Iewes not receaving Christ, but rayling against him.
2. From Gentils without Christ.
3. From Antichrist vnder the shew of Christ persecuting Christians.
4. From familiar companying with excommunicates or wicked men.

But (say you) what are al these places to vs who are not vnder any of these heads of reference? I answer you Mr. Bern. that your Church is respectiue vnder al these topical places which you mention excepting the first, For 1. you make Idols of the true God, in setting vp your own inventions, & making Christ a King, Preist, & Prophet, as you imagine. 2. you ought much more to Seperate from persons morall yncleane, 3. if the Apostles commaund Separation from the Iewes members of that true Church of the old Testament, refusing Christ & rayling against him: Then much more ought we to Seperate from you the members of false Churches, refusing & persecuting Christ in his members & new Testament vnto death: as they have felt, 4. if Antichristians & Gentils be in degree equal (as they are in the Holy Ghosts account as I have formerly proved) the from you who are Antichristians & visible members of false Churches ought Separation to be made, s. although you are not excommunicate from the true Church whereof you never were, yet you entertaine excommunicates from true Churches, & you are cages of every yncleane & hateful bird: & if I must aveyd private familiar communion with excommunicate & wicked persons then much more must I shun Spirituall holy communion with them: except any man wilbe so ridiculous as to say that the Ho y & Spirituall communion affordeth more liberty to sinne & sinners then private civil communion in meate & drinke: &c. & so by your owne confession al the places of Scripture alledged against you by vs, may by iust & due proportion be applyed vppon you, being as you stand in your constitution & worship, false

false Churches, & false worshippers, & persecuters of Christ his truth & faithful witnesses.

To end al: you say that it cannot be proved that it is sin to heare the word preached & to receive the Sacraments of one that hath converted him, & is called of the church, wel Mr. Bern. I vnderstand your drift, & I wil give you an answer: I say in your assemblies men do not convert to the true visiole faith of Christ taught in his word, viz: in the new Testament: nor you ever converted man therto, but pervert men from it, as this booke of yours & al your railings against our testimony do plainly evince: what you do invisibly the Lord knoweth, & every mans owne conscience can speak that feeleth: but what say you of the Popish preachers do you think they convert none invisible? & what doe you gaine by this fancy? neither they nor you convert to the faith or new Testament of Christ, but they pervert me from you, & you pervert men from the Seperation: & both hinder & draw from the truth: what you do invisible I seek not nor ought not to respect for visible walking: yet know that we hold that there are 7000, that are of the Lords Election in your false Churches: So are ther in Rome itself. Revel. 18. 4. whence did al the worthy witnesses of Christ arise, as the waldentes, Hus, Prage, Luther, the Martyrs in Q. Maries dayes in Englad, & at other tymes in other places: did they not come out of the bottomlesse pit of Antichristianisme being converted there? yet I hope you will not say that they might stil joyne to that ministry: & yet the ministers then had the calling of that church, such as it was: if therfor the argumēt be not good for them no more is it for you: for you wilbe proved to be Antichristian Ministers as truly in quality, though not as much in quantity as they are: & this shal suffice for answer to this point.

The ninth Section.

Your next point wherto I will speak is the sixth in number: which you hold error, but I hold as a truth if it be wel conceived: it is this.

6. That the word truly preached & Sacraments rightly administred are no infallible tokens of a true Church.

I am sure you doe or may remember that proprium cum specie convertitur as the Logicians speak: For example Every man is reasonable & every reasonable creature is a man: Now al I say is: that the word truly preached, & the Sacraments duely administred are no properties of a true church: For although this be true, that whersoever the word is truly preached ex officio, & the Sacraments rightly administred, ther is a true Church, yet I denie the other, viz: That whersoever ther is a true Church, the word is truly preached, & the Sacraments are rightly administred: For these two are not convertible: but this I hold that a true Church, & powre to preach the word truly, and administer the Sacraments duely, are convertible: and therefore that the powre of our Lord Iesus Christ given to the Church is an essentiall propertie of a true Church, and therefore convertible with a true Church: Now sometyne it falleth out that a true Church hath not the word ministerially preached, nor the Sacraments administred, namely, when it wanteth Officers, as is sometyne falleth out: This point also is plaine enough if you have

Paralleles, Censures, Observations.
have not lost your Logick : & therefore I leave it requiring your answer.

Paralleles, Censures, Observations, apertey-
ning to the ninth Section.

I cannot find in all Mr. Bern. book intituled the Sep. Schisme, any thing in opposition to this Section of my lettre vnto him, whereby I collect that he yeeldeth it as a truth; & it is not material to the point of Separation any thing at al : only the truth must be defended for the Author of truths sake that the Lord & his truth may in all things be honored: the summe of al this Section is thus much: that as not the act of reasoning is the true propertie of a man, but the faculty to reason : Non ratiocinari sed rationale: So not the actual preaching & administering of the Sacraments , but the powre of Christ to have & vse al the holy things of God is the true property convertible, & in fallible token of a true Church: For as every man although he be reasonable, yet doth not actually vse reason at all tymes, as namely, being an insat, being a sleep, being in a Lethargie or syncope So the true Church though it have alwayes powre to al the holy things, yet actually it doth not vse the powre: But I list not to speak much concerning this particular which is more Scholasticall then profitable , the rather seeing Mr. Bernard contendeth not about it.

The tenth Section.

The next position is according to your order the twelvth, viz:

That every of our assemblies are false churches, al our ministers false ministers, our worship a false worship; you cal this error, I cannot beleewe you: wherefor I declare them ynto you particularly in order after this manner.

But because your wordes seem to import that you doe not defend all your assemblies to be true Churches , all your Ministers true Ministers , & the worship of every assembly to be a true worship , for that I gesse by your covenant you exclude dumb Ministers, & the assemblies over which they are , & the worship offered vp by them: Therefore I wil onely plead against your parish Church at workap , and your owne Ministerie , and the worship offered vp by you for your people in the parish Church at workap.

First, for your assembly I vse this reason to prove it no true Church; wher the people are not Holy, Elect, & faithful, having not entered covenant to walk in all Gods wayes, standing in confusion with every abominable liver, subject to al the Antichristian orders & officers set over them, deprived of the powre of Christ for ther mutual help & edification, ther is no true Church.

But the parish assembly of workap is such; go, it is no true Church.

The Major is manifest by these Scriptures compared together, Math. 11. 9. Apocal. 24. 9-11. Ephes. 1. 1. 4. 2. Corinth. 6. 14-18. Math. 28. 20. & 5. 19. Apocal. 18. 4. Math. 5. 24.

The Minor you dare not deny I assure my self : For you have at least five or six hundred communicants, & you account not past 30. or 40. of them faithful : & al of you submit

submit to Antichrist his lawes & courts dayly: especially your self who cap & knee runne & ride after Antichrists officers & courts seeing him with your money: yea you plead for them & write your peny pamphlets for them, and yet once you wrote against them, and lost your vicaridge in your testimonie against them, but because you could not buy and sell except you received the mark of the beast, now you are content to yeeld to all, yea & to plead for all, that you may traffique with your marchandize.

Secondly, for your self I hold you to be no true minister of Christ: For your Church being false, how can your ministerie be true: For if the Fountaine be bitter the streame can not be sweet; your Church is false, your ministerie which ariseth out of your Church as a streame from a Fountaine is false also.

Thirdly, your worship which commeth from a false Church, & a false ministerie cannot be true; but is false in that double respect, but particularly I except these things against your worship.

1. That it is qualified with your false ministerie.
2. That it is offered vp in a false Church.
3. That it is offered vp to God in the behalf of al your people which are many of the (I presume) lewd persons, al of them subjects of Antichrists Kingdome: this I except against your conceived prayers.

Against your service book I except thus besides the former.

1. It is devised & invented by the man of sinne.
 2. That it is imposed vpon you & your people of necessity.
 3. That it is stinted & limited & the Spirit thereby quenched.
 4. That it is read vpon a book.
 5. That it is corrupt in all the particular errors objected by the Puritans.
- All these 5 particulars are contrary to these Scriptures compared together, Roman. 8. 26. Math. 15. 9. Apocal. 5. 8. & 8. 3. 1. Thessal. 5. 19. Apocal. 9. 20. & 16. 13. 14. Act. 16. 18. & 19. 13-16. Math. 24. 23-26. 1. Corinth. 12. 7. and 2. 4. and 14. 15. 26. Ierem. 23. 16. Deut. 13. 3. Col. 3. 16. Iam. 5. 13. Ioh. 4. 24.

Mr. Bern. I would not have you passe by these things lightly but weigh them wel and let vs have your answer vnto them.

Paralleles, Censures, Observations, aperteyning to the tenth Section.

This Section consisteth of three maine branches which Mr. Bern. handleth from pag. 109. to the 150. of his book called the Sep. Schif. Heer therfor I must endeavor two things: First, to prove by vndeniable arguments drawne from the Scriptures that 1. the assemblies Ecclesiastical of England are false churches, 2. the Ministers administering the holy things to these Ecclesiastical assemblies are false Ministers, 3. the worship performed by the ministry & people in the communion visible to be a false worship: Secondly, Mr. Bern. objections & cavils must be refuted: wher the reader must be advertised that in performing this latter part I shall not endeavour to handle all things that Mr. Bernard propoun-

propoundeth, for ther is much truth by him propounded, which I with him consent vnto, only the points of difference shalbe discused, & the rest omitted.

In the first place therfor to deale as they say positively *Kataskualticos* : I prove that all the Ecclesiastical assemblies of the Land, as they stand established by law are false Churches: that is to say not framed or constituted according to that presider which Christ hath left for the constituting of the Churches of the new Testament: but are framed according to the invention of man, even that man of sinne, Antichrist the Archenemy of Christ.

The first Argument from Mat. 3. 6. Iam. 2. 18. Rom. 1. 7.

1. Cor. 1. 2. Eph. 1. 1. Mat. 28. 19.

From these places of Scripture compared together I collect an argument which may thus be framed.

The true Churches of Christ were established of men that did repent & beleeve, and shew their faith by their workes, that were Saints & faithfull visible; & of these only.

The assemblies Ecclesiastical of England are not established only of such persons; but of all sorts of persons, even the most profane of the Land: being compelled by law to submit therto.

Ergo: the Ecclesiastical assemblies of England are not the true established churches of Christs institution.

Heer it may be considered that before the Churches of the new Testament were established the gospel was preached, & vpon the publishing of the gospel men were converted to the faith of Christ, being made the Disciples of Christ, & so many of them whither Jewes or Gentils as gladly receaved the word were baptized, & added to the Church, & continued in the Apostles doctrine, & fellowship, & breaking of bread, & prayer; this was the constitution & walking of the Churches of the Apostolique institution: & therfor the Churches of England being raised by compulsion without procedent teaching, & conversion to the faith, & making of them Disciples of Christ, being newly & hardly drawne from the Egipsian darknes of most palpable Antichristianisme, being many of them brutishly ignorant, professed Papists, vild Atheists, witches, conjurers, cheeves, drunkards, blasphemers, all of them submitted to Antichristian Lords & Lawes, to Popish Sacrificing Priests, (for their ministers were not newly ordeyned) to a stunted devised, corrupted, Popish service book or worship; they in this their constitution & walking cannot be accounted the true established Churches of the Apostolique institution but rather are yet remayning in the gulf of Antichristianisme.

The second Argument from 2. Cor. 6. 17. Revel. 18. 4. Act. 19. 9.

& 2. 40. 47. & 5. 13. 1. Timoth. 6. 5.

From these & such like places of Scripture compared together & truly expounded, may be collected an argument framed after this manner.

True Churches of the Apostolique institution consisted of a people seperated from wableevers, whether Jewes or pagans or other,

The

The Ecclesiastical assemblies of England consist not of such a Separated people: but are compounded of a mixt people, which for the most part are as bad as Jewes or Pagans, viz: persons notoriously wicked.

Ergo, the Ecclesiastical assemblies of England are not the truly constituted Churches of the Apostolique institution.

Heer it will nothing avale them to alledge as they are accustomed that they are neither Jewes nor Pagans: For I have already proved that persons that submit to Antichrist & his abominations are in the Lords account equal to Pagans, being called in the book of the Revelation, Egyptians, Sodomites, Babylonians, Gentils: & the Apostle willett the Disciples to Separate themselves from brethren walking inordinately from persons excommunicate, from convetuous persons, & al other that either teach false doctrine, or deny the powre of Godlines indeed, though in word they professe the same. 2. Tim. 3. 5. Tit. 1. 16. 1. Thes. 3. 6. 1. Cor. 5. 11.

The third Argument from Mat. 18. 19. 20. Act. 19.

4. j. & 10. 48. Mat. 18. 20.

The true Churches of the Apostolique institution were by baptisme gathered into the covenant or new Testament of Christ.

The Ecclesiastical assemblies of England are not by their baptisme conunit into the New Testament of Christ, but only into the constitution, ministry, worship, & government, & into that faith & doctrine which is by law established in the Land.

Ergo, the Ecclesiastical assemblies of England are not the true Churches of the Apostolique institution.

The ground of this argument is this: that the Apostles baptized men indefinitely into the whole new Testament of Christ, & al the ordinances thereof, which was not stinted or limited at the pleasure of men vnder certaine canons, injunctions, articles, or Ecclesiastical constitutions, but was large, even as large as the whole word of truth then inspired or written by the Apostles & Prophets: whereas the assemblies of England do neither themselves professe the true faith of Christ conteyned in the new Testament, their faith being stinted & limited vnder certaine devised articles & convocatio howe Synodical decrees or constitutions, wherevnto al the ministers of the lād are bound to Subscribe & which is the faith of the whole nation: neither therfor do they baptise into the new Testament of Christ indefinitely & simply, but respectively & definitely into that faith & doctrine which is taught in their stinted book of articles, wherto they subscribe which they beleeve & teach, & wherof the body of that Church is, wherein & wherto they are by baptisme admitted & received: their faith therfor being devised & stinted, or false; therfore their baptisme false: therfor their covenant false: therfor the forme of their Church false: & therfor the Church is self a false Church: For how can that be a true Church, which hath a false faith, covenant, forme?

The fourth argument from Mat. 18. 18—20. Marc.

23. 34. Ioh. 20. 23, Mat. 16. 19.

M

The

The places & other like Scriptures afoard an argument which may be framed after this manner.

The true Churches of the Apostolique institution had Christs powre ministerial in the body of the Church.

The Ecclesiastical assemblies of England have not Christs ministerial powre residing in the body of the Church.

Ergo: the Ecclesiastical assemblies of England are not the true Churches of the primitive Apostolique institution.

The Major or first part of this Argument hath been largely proved in the seventh Section and in the Paralleles, Censures, Observations, therto aperteyning: whither the Reader is to be referred : where this particular is handled affirmatively and negatively.

The Minor or second part of the argument is evident in it self: For the powre Ecclesiastical of the assemblies is resident in the hands of certaine Archb. Lordb. Archdeacons, Chancellors, Commissaries, Officials, and other Ecclesiastical Superintendents, which have powre over thousands or hundreths of Parish Ecclesiastical assemblies, and the Ministers in them : & which have powre Ecclesiastical one over another to suspend excommunicate, and absolve them according to their canons, decrees, and decretals : the Prelate in his diocese or jurisdiction having absolute powre to interdict one or more Parish Churches from having any prayers or Service : they have no powre to come into the Parish Church, or Temple to worship, whiles the interdiction with the Bbs. scale cleaveth vpon the Church dore, &c. & divers particulars of like nature which doe evidently declare that the parish assemblies have no powre at all of themselves, but are meerly and wholly subject and in bondage to the Ecclesiastical Hierarchy, and subordination of Clergie-men, having Superintendency, Superiority, & jurisdiction over them as their proper Spirituall LL. to whome they dayly yeeld Spirituall homage and Subjection in their oaths of Canonically obedience, and actions of like Servitude.

The fifth Argument from 1. Timoth. 2. 5. Heb. 9. 15.

Gal. 3. 15. 16. 1ohn. 17. 9.

These places of holy Scripture & other of like nature may afoard an argument which may thus be framed.

The true Church of the primitive institution Apostolical had Christ Iesus for their mediator, that is, for their King, Preist, & Prophet.

The assemblies Ecclesiastical of England have not Iesus Christ for their Mediator, that is their King, Preist, & Prophet.

Ergo, the Ecclesiastical assemblies of England are not the true Churches of the primitive institution Apostolical.

Th: Minor or second part of the Argument may be confirmed by divers particulars, as 1. Christ is not their King, seeing he onely ruleth by his owne Lawes and Officers, and not by Antichristian Lords, and Lawes, such as are their Prelates, and the Officers, Courts, and Canons. 2. Christ is not their preist to satisfie vnto them by his blood

blood that ordinance of Church, Ministry, Vvorship, and Government which they retaine among them, which is not Christs Testament, but the Testament of Antichrist the vter enemy of Christ: neither doth he prostitute the blood of his Testament to establish such a worship as their service book asoordeth: or such a Ministry as their Clergie is from the ArchP. to the ParishP: or such a Government as their Ecclesiasticall Hierarchy: or such a people for his body, as are compounded of the Serpents seed, a viperous brood of wicked men of all sorts. 3. Christ is not their Prophet to teach them by the false Prophets the instruments of Antichrist, which dayly by their doctrine set vp Antichrists Officers, & Lawes, & oppugne the true New Testament of Christ in the true constitution, Minuterie, Vvorship, & Government taught in his word: Seing therfor Christ is not their King, Preist, & Prophet, how is he their Mediator? Seing his mediation consisteth not in the execution & dispensation of these their offices of King, Preist, & Prophet.

The sixth Argument from Eph. 1. 2. 23. 1. Cor.
12. 27. 12. Gal. 3. 16. Eph. 5. 23.

From these places of Scripture compared together, & truly expounded, may an argument be drawne framed thus.

The true Church of the Apostolique primitive institution hath Christ for the head, and is a true body vnto the true head Christ, truly vnited by the Spirit of Christ.

The ecclesiasticall assemblies of Englad are not a true body vnto Christ the true head truly vnited by the Spirit of Christ.

Ergo, the ecclesiasticall assemblies of England are not the true Churches of the primitive Apostolique institution.

The Minor or second part of the Argument may thus be confirmed in the three parts therof, 1. Christ is not their true head seing they deny all his offices (though they hold the doctrine of his nature and persons soundly) as is plainly proved before in the fifth Argument, 2. the assemblies as they stand in confusion with all the vngodly and vicious persons of the Land, vnder the Antichristian Lords and Lawes Ecclesiasticall, can not be a true body vnto Christ, but is a monstrous body, like vnto the body of Nebuchadnezars image: Daniel. 2. 32. 3. this monstrous body cannot be vnited to the true head Christ by his Spirit, but the people of the assemblies being for the most part the seed of the Serpent must needes be knit together, and vnto their head Antichrist by the Spirit of Antichrist, the Spirit of Sathan. All this I speak of their visible communion, and of that politique body Ecclesiasticall which is called their Church: For otherwise I doe acknowledg vnfeynedly, and doe vndoubtedly beleeve that the Lord hath his thousands among them, even a remnant according to the Election of grace.

Thus have I proved vnto you Mr. Bernard positively, that the Ecclesiasticall assemblies of England in their present constitution, and walking, are not the true churches of the primitive Apostolique institution, but are in their outward, visible, politique substance the churches of Antichrist, framed after the shape of the popish assemblies, though

much refined from the venomous drosse of popery: now in the second place it remaineth that I deale anskewaticus with you answering those things which you alledge for your Churches to prove them true.

The great & maine pillar of your building is this, that seing your Church hath not a false head, false matter, false forme, false properties, therefore it is not a false, but a true Church.

To these 4. particulars I answer distinctly: First, you have a false head in that you worship God in a fantastical Christ of your owne devising, in that you shape him a Kingdom Preisthood, & Prophecy of your owne invention, making him a mediator & intercessor to al the profane people of the Land, causing him to offer vp other worship & worshippers to his Father then he hath taught in his new Testament purchased by his blood: by this meanes dealing with Christ as somtyme the Iewes did, putting a reed in his hand, a crowne of thornes vpon his head, & kneeling downe vnto him as to a King, & bidding him prophecy, & yet smite him vpon the face, spit at him & presently crucify him: For whereas you frame him a Kingdom, Subjects, Officers, Lawes, & a government after your owne invention, or rather cut of the Popes decretals & decrees, hereby you seem to make him a King, but indeed you Crucifye him againe, and tread vnder foote the blood of the Testament, which he hath purchased & established at so high a rate.

Secondly, your church hath a false matter: For seing you do al this indignity to Christ the head of his true Church, do you think that he wil entertaine you for the true matter of his Church, the true subjects of his Kingdom, the true members of his body, the faithful Servants of his howle, his chaste & true welbelovéd Spouse & wife? either you must repent & reforme your selves of al that vild indignity which you offer vnto Christ or els he wil never receive you for the matter of his Church, the Subjects of his Kingdom, the members of his body, the Servants of his howle, his espoused wife: For Christ wil not take a wife of fornication, & children of fornication, Hos. 1. he wil not have the Servants of Antichrist to be his howsehold Servants, Mat. 6. 24. nor wil he take the members of an harlot, & make them the members of Christ, 1. Cor. 6. 15, & the Subjects of his vtter enemy Antichrist, cannot possibly be the true faithful Subjects of Christs Kingdom Luk. 19. 27.

But in the pa. 111—116. of your book you make a distinction of matter, as: No matter True matter, False matter: they are no matter of a church (say you) which do not professe Christ: as Iewes, Turks, Pagans: They are true matter that professe Christ to be the Sonne of God, & the Sonne of Mary, & the only Saviour of man. False matter (say you) is contrary to the true: Further this true matter of the Church (you say) is good & bad: good matter (you say as it seemeth to me) is men walking vprightly in this profession of Christ: bad matter are men walking wickedly: & this you illustrate by the matter of marriage, for she may be a true wife though a bad one, & also by the similitude of subjects to a King, who may be true, though bad ones, breaking his lawes: & a true tradesman though vnskilful in his profession: & for your selves you say you are true matter of Christs church (though not good matter) because you professe Christ truly as is said before: wel Mr. Ber. I yeeld the general distinction of matter, but I deny the particular application of it to your selves: & I say you are false matter; how therfor do you prove vnto vs that you are

true

True matter by 4. reasons: whereof the first is for that you beleiving this forsaide truth you beleeve the summe of the gospel: I deny it vterly: the summe of the gospel is this, that Iesus Christ the Sonne of God, & the Sonne of Mary, is the only King, Preist, & Prophet of his Church, governing, Sacrificing, making intercession, & prophesying after that holy manner & according to those rules which he hath prescribed in his Testament: Now to beleeve truly concerning the person of Christ, & to beleeve falsely concerning his office as you doe, is not to beleeve the whole gospel, but only a peece of it: So that this is the doctrine alone by which the Apostles did gather a people to make them a Church & disciples of Christ: & the profession herof admitted men as true matter of a Church: & this only differenceth the true Church from Iewes, Turkes, Pagans, Papists, & al other Antichristians & Heretiques, viz: Iesus Christ, God and man, King, Preist, & Prophet, & mediator of his owne Testament: Therfor your second, third, & fourth reasons fall flat to the ground, the first being vnderminde as you see: but ther is one thing that I wonder at: that you should hold the Papists to be false matter of a Church for holding iustification by workes, therby denying Christs Preisthood: & hold your selves to be true matter of the Church denying Christs Kingdom in the true frame, ministry, worship, & government of his Church: what is not Christs Kingdom as pretious as his Preisthood? is it not as horrible impiety to deny Christs Kingdom, & the ordinances therof: as to deny his Preisthood & the vertue therof? or is Christs Preisthood more fundamental then his Kingdom? or justification by workes more pernicious then to deny Christ to raigne as King, & to refuse his regiment? wel if the papists be false matter by your owne confession for the one, you must needs also be false matter for the other: For I am confident that Christs Kingdom is as pretious an office as his Preisthood, even as the Kingdom in the old Testament was as excellent as the Preisthood: now Mr. Bern. what is become of the Church seing your matter is false as you may perceave by this description? & what shall your families of a bad wife, a bad subject, of a bad artificer help you? you see they vanish away as chaffe before the wind: your matter is false & not bad, as appeareth evidently if you wil not be blind.

To proceed, pag. 116-122. of your book you describe vnto vs the true forme of the Church, inwardly, to be the Spirit, Faith, & Love: & outwardly, the word, profession, & the Sacrament of the L. Supper: & these things (say you) are in your assemblies; Ergo: you conclude your Church hath a true forme.

I answer: have not the Papists the word preached? do not they make profession & live as strictly as you? do not they communicate in the L. Supper? & so by consequent have Love, Faith, & the Spirit: yet you say they are false Churches, wanting the true forme, even so are you although you do al that they doe, & much more, (for so you are much bettered in doctrine & vse of the Sacrament, but in profession & practise I suppose you are inferior to many of them): bicause rejecting Christ in his offices as hath been said especially in his Kingdom, it is impossible in that constitution & communion, you should aright vse the word, make profession, & partake in the Sacrament, or have the true visible Love, Faith, & Spirit of Christ: For a false matter is vncapable of a true forme: & it is impossible that the body of Antichrist should have the true Spirit of Christ, or the true covenant & new Testament of Christ invested vpon them: invisibly I hope wel & unpertwaded of millions among you: but I speake of your visible, politique, body Ecclesia-

tical in that mixture of persons, & subordination of Ecclesiastical officers, & communio Spiritual in the Holy things, which by Law is established & supported in your Ecclesiastical assemblies.

But pag. 121. you bid vs note this: what? viz: that corruptions doe not hinder men from being a true Church before men, no more then the corruptions of the hart do hinder a man from being an elect one invisible to the Lord: I suppose because you bid vs in the margin of your book note this, that you account it a matter worth noting: and I surely think it a note worth nothing: For although corruptions of matters accidental make not a false Church, yet corruptions essential of matters essential make a false church namely, if the matter be false or the forme false: yea I avouch that if a truly constituted Church detected of corruptions accidental, convinced, & impenitent therein, do so continue, they become a false Church as hath been proved already before in the 8. Section: for impenitency inward or outward, maketh a false Christian & Church, inwardly or outwardly, according to due proportion.

Furthermore, pag. 122—128. you bring vs three true visible properties of your true Church as you say, 1. continuance in the use of the word, Sacraments & prayer, 2. the holding forth of the truth against the enemies thereof, 3. mutual care for the welfare each of other: & al these (you say) you have among you, & so you say you must needs be a true Church.

I answer: Seing your matter and forme is false, your properties cannot be true: For they arise necessarily from the vnion of the matter and forme, or from the forme induced vpon the matter: seing therefore the first is already proved, the latter also must needs follow: but let vs examine these things particularly: I denie therfor in the first place that you have wel propounded the properties of the true Church: For the first and principal essential property of a true Church is interest and title to al the Holy things, which is extant in divers particulars as parcels of that general and whole property. therfore a people declaring their faith and repentance by Seperating themselves from all vn-cleaneenes, & by resigning themselves wholly to the Lord to become his people, have God for their Father, & Christ for their King, Preist, and Prophet, and so with Christ have title to all the meanes of Salvation: and this title consisteth in the VVord, Sacraments, Censures, Prayers, Almes, and al other parts of Spirituall visible communion whatsoever: even as when the soule is induced vpon the matter, viz: when the breath of life is breathed into the nostrils of dust of the Earth. Genes. 2. then ther is a man with a reasonable and Religious Soule: So when a company of faithful people are invested with the New Testament of Christ, then ther is in them title to al the holy things of God whatsoever: This is evident by that which I have before manifested in the seventh Section whither the Reader is to be referred: wherfore Mr. Bern. to apply this unto your Church, I avouch that seing you are a false matter of a Church: and have a false forme or covenant induced vpon you, as hath been shewed before, therefore you have no true title to the meanes of Salvation, but in vsurping the VVord, Sacraments, Censures, Prayers, Almes, &c. you therein incur the reproof of the Prophet, saying: *Plaine. so 16.* what hast thou to doe to declare myne ordinances, that thou shouldst *see my soymant into thy mouth,* seing thou hast to be reformed, and hast cast my

wordes behind thee ? And as the Prophet speaketh : *Esay. 1. 12-18.* your worship is iniquity, I cannot beare it, I am weary of it, I hate it : Therefore you may plead as long as you will the Temple of the Lord : the Temple of the Lord : yet I say, untill you intertayne Christs true Kingdome, Preisthood & P: ophety, you are but vsurpers of all that visible communion in the Word, Sacraments, Prayers, &c. which is among you; For it doth not follow that bicause you have the Word, Sacraments, Censures, prayers, &c. therefore you are a true Church; neither are the vsing of these, true propertyes of a true Church : But the title to them is the true propertie of a true Church : For the Papiists and all Antichristians and Heretiques vse the Word, Sacraments, Censures, prayers, but they are not therfor a true Church, as I know you will confesse.

But heere you wish vs againe pag. 122. to observe well : Lett vs heere what it is that you wish vs to observe well : Namely, the true VVord preached, and the true Sacraments administred, are the true propertyes of a true Church : And that you have those things as you say : well : VVhat is the true word ? and what are the true Sacraments : is not the true word the true doctrine of the word? the true doctrine of the New Testament? but you have rejected the whole doctrine of Christs Kingdome in a manner, and have advanced all that false doctrine of the Antichristian hierarchy, which is taught and commaunded by Law to be taught in your Church : And you in your pulpits proclaime all them Heretiques or Schismatiques, that teach and erect the Church, Ministerie, VVoiship, and Government, according to the paterne of Christ his New Testament : And so you have abrogated and disannulled the VVord of God by your traditions and Antichristian devises. Again: VVhat are true Sacraments ? is the breaking of bread, and drincking of wine performed by any persons, after any manner, or washing with water likewise, true Sacraments ? I think you will not say it : it is therefore necessary that there bee a concurrence of other matters: viz : That seing Sacraments are in relation and reference, those references or relations must needs be annexed, els they are not true Sacraments : as a baptized person, must baptize into the true Faith of Christ, a person capable of baptism: A communion of men having title to the Lords Supper must break bread, and drinck wine, to remember Christ, and shew forth his death till he come : Therefore whereas you hold and teach, that the whole bundel of the Antichristian constitution, ministerie, worship, and Government of the assemblies are the Lords ordinances, you teach a false word : and whereas you being a false Church and Ministerie, doe baptize with water, and break bread & wine to remember a false Christ, and a false Testament, and a false Faith, therein you declare plainly that you have not the true Sacraments: and whereas in your (Observe well) you say, Truly and Rightly, respect grace in administering the VVord and Sacraments, and therefore to preach the word Truly, and Rightly to administer the Sacraments, are no convertible signes of a true Church. I answer : That Truly and Rightly to administer, doe also respect the outward manner of doing in the Essentiall relations spoken of before and not onely grace : And so your (Observe well) is not worthy observation.

In your third essentiall propertie, you will needs have discipline no true convertible
signe

tical in that mixture of persons, & subordination of Ecclesiastical officers, & communio Spiritual in the Holy things, which by Law is established & supported in your Ecclesiastical assemblies.

But pag. 121. you bid vs note this: what? viz: that corruptions doe not hinder men from being a true Church before men, no more then the corruptions of the hart do hinder a man from being an elect one invisible to the Lord: I suppose bicause you bid vs in the margin of your book note this, that you account it a matter worth noting: and I surely think it a note worth nothing: For although corruptions of matters accidental make not a false Church, yet corruptions essential of matters essential make a false church namely, if the matter be false or the forme false: yea I avouch that if a truly constituted Church detected of corruptions accidental, convinced, & impenitent therein, do so continue, they become a false Church as hath been proved already before in the 8. Section: for impenitency inward or outward, maketh a false Christian & Church, inwardly or outwardly, according to due proportion.

Furthermore, pag. 122—128. you bring vs three true visible properties of your true Church as you say, 1. continuance in the use of the word, Sacraments & prayer, 2. the holding forth of the truth against the enemies thereof, 3. mutual care for the welfare each of other: & al these (you say) you have among you, & so you say you must needs be a true Church.

I answer: Seing your matter and forme is false, your properties cannot be true: For they arise necessarily from the union of the matter and forme, or from the forme induced vpon the matter: seing therefore the first is already proved, the latter also must needs follow: but let vs examine these things particularly: I denie therfor in the first place that you have wel propounded the properties of the true Church: For the first and principal essential property of a true Church is interest and title to al the Holy things, which is extant in divers particulars as parcels of that general and whole property. therfore a people declaring their faith and repentance by Séperating themselves from all uncleannes, & by resigning themselves wholly to the Lord to become his people, have God for their Father, & Christ for their King, Preist, and Prophet, and so with Christ have title to all the meanes of Salvation: and this title consisteth in the VVord, Sacraments, Censures, Prayers, Almes, and al other parts of Spirituall visible communion whatsoever: even as when the soule is induced vpon the matter, viz: when the breath of life is breathed into the nostrils of dust of the Earth. Genes. 2. then ther is a man with a reasonable and Religions Soule: So when a company of faithful people are invested with the New Testament of Christ, then ther is in them title to al the holy things of God whatsoever: This is evident by that which I have before manifested in the seventh Section whither the Reader is to be referred: wherfore Mr. Bern. to apply this unto your Church, I avouch that seing you are a false matter of a Church: and have a false forme or covenant induced vpon you, as hath been shewed before, therefore you have no true title to the meanes of Salvation, but in vsurping the VVord, Sacraments, Censures, Prayers, Almes, &c. you therein incur the reproof of the Prophet, saying: *Psalm. 50. 16. what hast thou to doe to declare myne ordinances, that thou shouldst set my covenant into thy mouth, seing thou hatest to be reformed, and hast cast my*

words behind thee ? And as the Prophet speaketh : Esay. 1. 11-18. your worship is iniquity, I cannot beare it, I am weary of it, I hate it : Therefore you may plead as long as you will the Temple of the Lord : the Temple of the Lord : yet I say, vntill you intertaine Christs true Kingdome, Preisthood & Prophecy, you are but vsurpers of all that visible communion in the Word, Sacraments, Prayers, &c. which is among you; For it doth not follow that because you have the Word, Sacraments, Censures, prayers, &c. therefore you are a true Church; neither are the vsing of these, true properties of a true Church : But the title to them is the true propertie of a true Church : For the Papists and all Antichristians and Heretiques v/e the Word, Sacraments, Censures, prayers, but they are not therfor a true Church, as I know you will confesse.

But heere you wish vs againe pag. 122. to observe well : Lett vs heere what it is that you wish vs to observe well : Namely, the true VVord preached, and the true Sacraments administred, are the true properties of a true Church : And that you haue those things as you say : well : VVhat is the true word ? and what are the true Sacraments ? is not the true word the true doctrine of the word ? the true doctrine of the New Testament ? but you have rejected the whole doctrine of Christs Kingdome in a manner, and have advanced all that false doctrine of the Antichristian hierarchy, which is taught and commaunded by Law to be taught in your Church : And you in your pulpits proclaime all them Heretiques or Schismatiques, that teach and erect the Church, Ministerie, VVorship, and Government, according to the paterne of Christ his New Testament : And so you have abrogated and disannulled the VVord of God by your traditions and Antichristian devises. Again: VVhat are true Sacraments ? is the breaking of bread, and drincking of wine performed by any persons, after any manner, or washing with water likewise, true Sacraments ? I think you will not say it : it is therefore necessary that there bee a concurrence of other matters : viz : That seing Sacraments are in relation and reference, those references or relations must needs be annexed, els they are not true Sacraments : as a baptized person, must baptize into the true Faith of Christ, a person capable of baptism: A communion of men having title to the Lords Supper must break bread, and drinck wine, to remember Christ, and shew forth his death till he come : Therefore whereas you hold and teach, that the whole bundel of the Antichristian constitution, ministerie, worship, and Government of the assemblies are the Lords ordinances, you teach a false word : and whereas you being a false Church and Ministerie, doe baptize with water, and break bread & wine to remember a false Christ, and a false Testament, and a false Faith, therein you declare plainly that you have not the true Sacraments: and whereas in your (Observe well) you say, Truly and Rightly, respect grace in administering the VVord and Sacraments, and therefore to preach the word Truly, and Rightly to administer the Sacraments, are no convertible signes of a true Church. I answer : That Truly and Rightly to administer ; doe also respect the outward manner of doing in the Essentiall relations spoken of before and not onely grace : And so your (Observe well) is not worthy observation.

In your third essentiall propertie, you will needes have discipline no true convertible
signe

signe of a true Church: Sir, I confesse vnto you that the vse of the Censures of admonition & excommunication which I suppose you call discipline, is not a convertible signe of a true Church; but only powre & title & interest to vse them: this title I deny you to have: For how can you being in your constitution mingled with the world, & vnseparated, & polluted with so many Antichristian fornications as yet are extant in your assemblies, have title to any of the Lords ordinances: doth the Lord (think you) give his covenant & new Testament, purchased by the blood of Christ vnto such persons as trample vnder foot the whole Testament of Christ, & the ordinances thereof? hath the thief title to the true mans purse though he have the possession of it? no more have you title to Christ visibly though you vsurp him & challengd him never so peremptorily: wherefor to end this point of the properties of the true Church I say til you have Separated your selves from all the wicked people & Antichristian ordinances in your assemblies, til you have vowed & covenanted to embrace & practise all the ordinances of Christs new Testament you can have no title or interest to the holy things of God; vse them as long as you list, you abuse them.

Lastly, to conclude this first part of the Section, viz: that your Churches are false churches: I say to that which you object, pag. 110, that many corruptions may be in a church, yet it a true Church the constitution being true, viz: So long as they are not impenitent after conviction: & therfor Israel the Lords people so long as they retained their true constitution, Ezech. 16. 21. 22. the men of Ephesus beleevers ignorant of the visible gifts of the Holy Ghost, Act. 14. 2. The Corinthians Saints though incest dronkenness, fornication false doctrine, contention; & much evil among them, because they were not impenitent after twise admonition or conviction. & so forth of the rest; but you will confesse that the Prelates & their faction are obstinate after conviction; & we avouch that the Puritans are obstinate after conviction, for they neither have answered nor can answer the we object against them; & therfor although your constitution had been true (which was never) yet your Church is become false being obstinate in sinne & persecuting to death, imprisonment, losse of goods, &c. al that testify against her abominations: that this is a signe of a false Church, read, 2. King. 17. & Ierem. 3. 8. Math. 23. 37. 38. Math. 21. 33-43. Act. 19. 9.

The second point to be handled in this Section, is, that al your ministers are false ministers: in handling whereof I wil proceed as in the former point of this Section, viz: First, confirme the truth by arguments drawne from the Scriptures: Secondly, refute your fantasies wherby you would prove your ministry true.

Therefore in the first place to prove your ministers false Ministers, I vse these Arguments.

The first Argument.

The true ministerie cannot be raised out of a false Church.

The Ecclesiastical assemblies of England are false Churches.

Therfor the ministers of those assemblies Ecclesiastical are false ministers.

The ground of this argument is propounded & confirmed in the 7. Section, where it hath been proved by diuers undeniable reasons that Christs ministerial powre, whereof one part is

part is the calling of Ministers, is not given by succession to the Pope, Bbs. or presbytery, but to the body of the congregation, if they be but two or three: So that seeing the true Church is in nature & being before the ministry, & the ministerie is but one of the holy things given to the Church; one part of Christs powre delegated to the Church; one branch of that true title & interest which the L. Iesus the Bridegrome & husband of the Church giveth to the Bride, the Spowse of Christ, the true Church; The Ministerie therfor must needs follow the Church, be after the Church, be raised out of the church; & therefore the true Ministry of Christ is only where the true Church of Christ is, & so it cannot be in the assemblies Ecclesiastical of England, being not the true Churches of Christ.

The second Argument.

The true ministerie hath a true office, in execution wherof it is exercised: Rom. 12. 7
1. Cor. 12. 5. 28. Eph 4. 11.

The ministerie of the Ecclesiastical assemblies of England have not a true office, in execution wherof it is exercised.

Ergo, The ministerie of the Ecclesiastical assemblies of England is not the true ministerie,

The foundation of this argument is this; viz: that seeing the ministerie of the Church of England ariseth out of the ministerie of the Church of Rome, as a branch out of the root of the tree, therfor it must needs be of the same nature & kind with the ministerie of the Church of Rome: For as a man begetteth a man, one light commeth of another, one Preist begetteth another in the old Testament, so in ordination by succession, one Minister maketh another; & therfor, as the branch is of the same nature with the root, the Sonne with the Father, one candle light with another, one Aaronical Preist with another; So must the minister ordeyned be of the same nature & office with him that ordeyneth him: Seeing therfor the ministerie of the Church of Rome is a popish Sacrificing Preisthood, that is a false ministerie, having a false office; it must needs follow that the ministerie of the Church of England proceeding from the ministerie of the Church of Rome, as one light is inflamed of another, is of the same nature & office, & therfor a false ministerie; neither can it suffice to say, that (as it is most true & I do willingly confesse) the ministerie of England is much Refined & Reformed from the dross of popery; For Refine Sugar as long as you wil, it is Sugar stil in nature: Refine light as oft as you please, from brimstone light to a tallow light, from tallow to Rosen, from Rosen to wax, from wax to Venice Turpentine, from that to the most pretious subject that can be devised, yet the light is of the same nature with the brimstone light: So Refine the ministry by Succession of ordination as long & as oft as you wil, yet it is stil of the first nature: & til it be Refined to nothing, that is, til it be abolished & extinguished, a true ministerie can never be raised vp againe: For who can bring a cleane thing out of that which is vnclane?

The third Argument.

The true ministerie hath a true vocation & calling, by election, approbation, & ordination of that faithful people wher he is to administer.

The ministry of the Ecclesiastical assemblies of England, hath not the true vocation & calling, by election, approbation, & ordination of a faithful people wher they doe administer.

Ergo, the ministry of the Ecclesiastical assemblies of England is not the true ministry which Christ hath placed in his Church.

The Major or first part of this argument is evident by these Scriptures compared together, Act. 6. 2-6. and 14. 23. 1. Timoth. 3. 10. and 4. 14. also it is evident by that which was observed, proved, and answered, concerning the seventh Section of this Lettre.

The Minor or second part of the argument is evident in it self: For it is apparant that the ministry of England is called by Successive ordination made by a Prelate & his chaplin, in his owne chappel, with Subscription to the abominations of Antichrist, coneyned in the 3. articles, with the oath of Canonical obedience to the Antichristian prelacy their Spiritual LL. & jurisdiction, courts, & canons: by giving the holy Ghost, apishly & blasphemously abusing the words of Christ, Joh. 20. 22. 23. giving thereby to the Preist ordeyned, powre to remit & retayne sinnes, which Christ hath given only to the body of the Church, & not to the ministers by Successive ordination, as Sacrificing powre was propagated by Genealogie in the old Testamēt from Preist to Preist; then the preist thus ordeyned is enforced vpon a parish, with the Patrons presentation, & the Lord B. his institution, & the Archdeacons induction, & his owne tolling of a bell, & taking hold of the Ring of the Church doore contrary to the liking of al the bad men in the parish if he be a reformist, & contrary to al the Puritanes in the parish, if he be a Formalist & with the liking of al the good fellows in the parish if he be a dumbdrinking-swagger ring Preist: & if this be the true vocation of Christs true Ministers, taught in his Testament, then are the ministers of England true: if not, then is their Ministry false: & for this point I appeale to every good conscience & vpright hart in England: if any man be made minister any other way, he is not made according to law, & his ministry is voyd by law & a nullity in England: & I dispute only against the ministry established by law & if ther be any other ministry besides, or contrary to law, which you Mr. Bern. will plead for, let it be discribed & confirmed by the rules of Christs Testament, & when we know it, we will then acknowledg it, if the Lord Iesus in his new Testament will give approbation vnto it: otherwise this we hold for the present cōcerning the ministry of the assemblies Ecclesiastical of the land.

The next point to be handled is the answering of your objections, reasons, & cavils which you bring against this doctrine which we teach, & for the ratifying of your ministry to be true, & I tel you Mr. Bern. you had need bring good ground, or els you & your Fellow ministers wilbe found False Prophets, Theeves, and Robbers. Math. 7. 15. Iohn. 10. 1.

That which you alledg for your selves is conteyned from the pag. 28-146. of your book. the first point wherof is this that (you say) your ministry is true because you convert Soules: I answer two things, 1. that you convert no man to that true visible faith taught in the new Testament of Christ, wherby mans conversion must be judge: 1. but you doe

You do pervert men from it daily: as evident experience teacheth. For your books against the Separation, your preaching & Sermons against the way of the Lord, your contentions & disputations, & perswasions, for men to forsake the truth, & to continue still with you in the communion of your Antichristian abominations, or having forsaken you to returne back againe into Egypt, these & the like courses of yours most frequent to the best Reformists of the land plainly manifest that you convert none at all to the faith of Christs new Testament, but you pervert al that you possibly can from the same: Now what you do in secreat betwixt the L. & the soules of them that heare you, he only that seeth in secreat knoweth in particular: particularly & certainly we know not nor enquire not: See more of this point in that which is written before & in the lettre to Mr. S. at the end of this book, let it be granted that you do convert me even to the true visible faith of the new Testament, I say this is no proof sufficient of the truth of your ministry, that is to say, that you are those true Pastors mentioned, Eph. 4. 11. Act. 20. 28. 1. Pet. 5. 1-3. 1. Tim. 3. 2. Tit. 1. 6-9 For these officers were givē to the true church: which Church was established besore these officers were, & these officers were occupied about the feeding, that is teaching & guiding of those particular Churches wherto they attended: the Churches therfor consisting of Saints already converted to the faith of the new Testament, how doth conversion argue a true ministrie of Pastor, or Elder, or Bb. which converteth not as his proper work, but only feedeth, that is edifieth & buildeth vp men converted, by teaching & guiding them in the wayes of the Lord? See more of this point also in the letter to Mr. S. at the latter end of this book; & in that which is written before which I desire may be considered.

but heer you object tht the Apostle, that is, one sent proveth his calling by the seale of his ministrie, viz. conversion: see. Rom. 4. 14. 15. 1. Cor. 9. 2. & 2. Cor. 3. 1-3. & 13. 3. 5. & that it cannot be proved that Iesus Chr. doth worke by false meanes, & it is our owne grant. I answer that if your argument be framed into forme it is this.

He that converteth Soules is an Apostle, as Paul, 2. Cor. 3. 1-2,

The Ministers of England convert Soules.

Ergo, the ministers of England are Apostles as Paul: or thus.

He that converteth Soules is sent of God, Rom. 10. 14. 15.

The Ministers of England convert Soules.

Ergo, the ministers of England are sent of God.

If I should yeeld your first argument the it would follow that you & al the ministers that convert soules in England are Ap. but you intend not to prove your selves Apst. but ordinary Pastors of visible churches: & therefore your argument if it were yeelded proveth not your purpose; & I know you do not challeng to be an Apostle as Paul was.

Againe to answer to your second argument, we yeeld you that no mā cā covert to the true faith of Chr. new Testament which is visible, except he be sent of God; but seeing you pervert men frō the new testament of Chr. (as I have proved) how can you herby prove your selves to be sent of God? nay I say you are the instruments of Sathan sent by the L. in his wrath to keep the people in bondage frō the obedience of the faith taught in the new testament: I do not determine what you are invisibly, secreatly known to the L. neither doth the Scripture teach vs so to judg of faith: For how can the Scripture teach vs visible to judg an invisible thing which is not appearing in visible Fruites?

Further wher as you say that the 1. Cor. 9. 1. & 2. Cor. 3. 1. - 3. doth not intend the constitution of the Church of the Corinthians, & other Churches; but their conversion from idolatry to embrace the doctrine of the gospel by faith: I answer that these two things which you distinguish are al one, & they are no other in distinction then Aarons beard, & the beard of Aaron (as you speake); for to convert men to the Faith of the gospel, is to convert men to the true constituted Church of Christ: For they are not converted to the true faith til they be converted & established into the true Church if it may be found; So that this objection of yours is very insufficient if not altogether ridiculous: & for the force of the Apostles argument in these two places of the Corinthians, I say it is mistaken by you vterly, & so wrested from the Holy Ghosts purpose, & misapplied by you to prove your intention. For the seale of Pauls Apostleship was the Church of the Corinthians converted to the faith, & established into the true constitution of the new Testament 1. Cor. 9. 2. & so Paul expo underth himself in the other place 2. Cor. 3. 16. saying, that he was made an able Minister of the new Testament, even as Moses was of the old: For the vnderstanding of which place & the whole matter, you must remember what Moses did to the Church of the Iewes, & what Paul did to the Church of the Corinthians: Moses did constitute the Church of the Iewes, according to the paterne shewed him in the mount & that most faithfully, Heb. 8. 5. Paul being the Apostle of the Gentils sent by Chr. Iesus for that purpose, hath established the Church of the Corinthians, according to that paterne which Christ the Mediator revealed vnto him: which none could doe but an Apostle sent by Christ: So that the force of Pauls Argument to prove himself an Apostle must thus be propounded & conceived.

He that hath the seale of an Apostleship is an Apostle.

Paul hath the seale of an Apostleship, viz: an infallible direction from Christ Iesus by the Spirit to convert & establish the Church of the Corinthians into the true constitution of the new Testament.

Ergo: Paul is an Apostle of Iesus Christ.

Now Mr. Bein. I would require you to answer directly & plainly whither this be not the true Scope & intent of these two places of Scripture: if yea: then are you a most ignorant & shameles perverter & false interpreter of the Scriptures, wherof I require your repentance before the Lord & the world (for your sinne is publike:) if nay: then discover the contrary if you can & justifie your self: or els I doe professe vnto you, & to all the ministers of England, that you doe abuse the honest harted people of the Land, misleading them meerly by the pretence of this argument of converting soules: For they feeling in their consciences secretly the Lords work of inward conversion by the ministry of the Land, especially the sincerest & most forward puritans thereby are brought to reverence their ministry: & vnder the vizard of this inward work in their consciences pretending conversion to the visible faith of Christs new Testament, doe hereby resolutely persist vnder that ministry whereby (say they) they were converted, assuring themselves that it cannot be a false ministry that converteth men to the Lord inwardly and secretly: then you the ministers of the Land, deceaving others, & being deceived your selves by the misconstruction of these & the like places of Scripture stand vp stoutly to defend your ministry after this manner: are wee not true ministers of Iesus Christ? have wee not converted Soules, are not you the Seale of our ministerie, the forward professors of the

of the Land? wee appeale vnto your consciences if you in our ministry have not felt the power of the word to your inward conversion: If this be so: how can you forsake your fathers that begat you? how can you go to the Separation that never converted you? &c. I answer what you doe inwardly in conversion, I dispute not, & the Scripture regardeth not: what you doe outwardly that I plead, & the Scripture discovereth; you convert not a man to the true faith of Christ which is visible in the visible communion of the true Church of the Apostle Pauls constitution such as was the Church of the Corinthians: and therfor you cannot by your inward invisible conversion (which you plead for) prove your ministry; For except you can produce such an effect as Paul did in the Corinthians you cannot prove your selves to be the true ministers that are sent of God. For Paul saith yee Corinthians are our Epistle vnderstood & read of al men: So that Pauls Seale of your ministry was an outward visible, legible faith, viz: The faith of the true Church of the new Testament whereinto the Apostle had established them, which al men did see behold, & read manifestly: wherefore if you the Ministers of England wil prove your selves to be the true ministers of the new Testament, then shew mee such a seale of your ministry as the Apostle heere speaketh of: convert men, & establish them in the true Apostolical Church of the primitive institution, & I for my part wil, I say vnto you; that as paul was sent extraordinarily, so are you ordinarily by the Lord, & you are the true ministers of Iesus Christ truly sent: Rom. 10. but seeing you doe what you can to hinder al your disciples from the true Corinthian Church established by paul according to the patterne of Christs new Testament, not bringing the people that depend vpon you so far as you know & acknowledg, but stil counsel them to stay & wayt for a better tyme, til the civil Magistrate wil give his allowance, vnder these pretences stil keeping them in Spiritual bondage to the abominations of Antichrist retayned in the Land: I say herby you manifestly discover vnto al the world, that seeing you know the wil of your Lord & Mr. Christ, & doe it not, you are worthy to be beaten with many stripes: that seeing you break the commandements of Christ & teach men so, you are the least (that is none) in the Kingdome of Heaven: practising flat contrary to the Apostles who thought it better to obey God then man: & yet the Magistrates that forbad them were the Magistrates of the true Church of the Iewes: wherefore breefly to answer both Ministers & professors: To the professors I say: Shew mee your faith by embracing the whole new Testament of Christ. To the ministers I say: Shew mee the Seale of your ministry by converting & establishing a Church after the Apostolique Corinthian frame & constitution: & I wil grant that then you are true ministers, & your disciples truly converted: in the meane tyme I wil judg your visible standing in Christianity as it is visible: & your invisible being in Christianity I wil leave to the Lord, who seeth in secret, & who knoweth who are his, not doubting but the Lord hath his thousands even in the depth of popery much more among you: & this is that Mr. Bern. which wee hold & grant concerning this point.

Now for your objection which you for vs make & answer pag. 129. 130. That private persons may convert, I say you herein also are deceived & deale deceitfully: For you are to distinguish of conversion according to the circumstance of tyme wherein me were converted to Christ: Iohn converted & baptized many into Christ Iesus before the visible Church of the new Testament was revealed, which came vpon the day of Pen-

recoll. Act. 2. Eph. 4. 11. Thus were all the Disciples of Iohn & of Christ converted, of this conversion & Faith must the places of the Evangelists be understood: as namely that Ioh. 4. 39. & others: so were the Iewes, Profelites, & some of Samaria converted, for as yet Chr. was not preached to the Gentils which he himself forbade to be done, Mat. 10. thus were me converted to beleve that the Messias which they knew should come, was come, & that Iesus the Sonne of God, & the Sonne of Mary was hee: who vpon their conversion & baptisme became Christs Disciples to learne & practise whatsoever he should afterward teach them: That this is so read, Act. 18. 23. & 19. 2. 3. Now after the day of Pentecost, conversion was larger as I may so speake in respect of the visible manifestatiō ther of & other like considerations: For then men were converted to the matter of the day of Pentecost, & to al that frame & constitution of the church of the new Testament which was purchased by Christs death, & exhibited vnto the Apostles by the promise of the Spirit given vnto them: Thus were men converted after the death, resurrection, & ascension of Christ, & after the coming of the Holy Ghost as may be seen, Act. 2. 38-42. & 3. 16. 17. & 10. 44-48. So that Iohn converted men to the Faith of Christ to be manifested: after the day of Pentecost, the Apostles converted men to the Faith of Christ already given & exhibited; Seing therfor that the new Testament of Christ is now confirmed & established, & revealed manifestly in the Scriptures of the Apostles of our Lord, al that are converted now are converted to the new Testament & the ordinances there of, or els they are not converted to vs visible: Thus being thus premised as necessarily to be vnderstood for the true knowledg of true conversion: in the next place we must take notice (for the answering of the objection of private mens converting) that Antichrist hath defaced the Faith of Christ in the whole new Testament, & so the true ministry: & therfor it must needs be that whosoever doth convert from Antichristianisme, & establisheth a people into the true Faith & new Testament of Christ performeth that work either as a minister of Antichrist: or as an Apostle, Prophet, Evangelist of Christ: or as a Private person: For this is a sufficient enumeration of parts ther being no other sort of persons to convert men from Antichrist to Christ but one of these: For you have heard that Pastors do not convert but feed the flock: I suppose you dare not avouch that the Ministers off Antichrist do convert to the true Faith & new Testament off Christ Iesus: neither dare you say that ther are now in the world the offices of Apostles, Prophets, Evangelists: wherfor when men convert they do it as private persons: Therefore choose Mr. Bern. which of these three you wil affirme: & then tel mee whither private persons doe not convert, as Act. 11. 19-21. & this shal suffice for this point, of converting performed by private persons in the rising vp from the Apostacy of Antichrist, & for the discovering of your objection & answer.

Now from the pa. 130-141. you teach vs the doctryne of the vocation of ministers which I wil not altogether disallow, nor approve wholly: & seing it aperteyneth not to our question, I leave it wholly vntoucht: & come to that which is pa. 141-146. wher you endeavour againe to prove your ministry true, & that after this manner.

They that are called of Christ, having both gifts & graces: they that are also outwardly called of the church being examined, approved, elected, ordeyned: they that preach true doctrine, administer the true Sacraments, performe their office faithfully, live conscientiously, are assisted by Chr. to convert soules, & are approved by the people, are the true ministers of Christ.

The

The ministers of the Church of England have al these particulars.

Ergo, the ministers of the Church of England are the true ministers of Christ.

I answer you Mr. Ber. that the Popish ministers have al these forsaide qualifications in common with the ministers of England. (I plead not of the degree or measure of these things, for I confesse some of them to be much more in the English ministers, but I speake of the kind or nature of the qualifications): which I prove by induction thus.

1. The Popish ministers many of them have excellent outward gifts & graces as much learning, vnderstanding, zeale, & gravity as any ministers of England, though al of them have not so; as al the ministers of England have not so.

2. The Popish ministers are called examined, approved, elected, ordeyned of the Church, (that is as you expound, the cheef governors, who are as true ministers as you are, seing your ministry is a branch of the roote): So are you.

3. The Popish ministers preach the true doctryne of Christ, & administer his true Sacraments; for you retaine the baptisme that men have in popery as true, and they breake and eate bread and wine in remembrance of Christs death: & although you preach more truth then they do, & administer baptisme & the L. Supper more purely, or rather lesse corruptly, yet they have the same truths & Sacraments that you have, even the Scriptures, baptizme & the L. Supper.

4. The Popish ministers many of them performe their office Faithfully in many things as Faithfully as you do; & the best of you do not performe al the parts of the true ministry, & the worst of you are as bad as the worst popish preist.

5. The popish ministers some of them live conscionably according to their rule, the best of you do no more; & the worst of you are as vild beasts as the grossest shavelings in Rome.

6. As the Popish ministers convert none visibly to the true Faith and new Testament of Christ, & yet I doubt not but that thousands are by them converted & saved. (what Mr. Be. wil you condemne al the men that have lived from Gregory the great til the council of Constance, & to this day vnder the dominions of the pope? For shame do not so.) So though the forwardest ministers of England convert many invisibly to life & Salvation by Christ, yet you ordinarily say, that the Formalists convert none, & the dumb ministers cannot convert, because they cannot preach; & none of you al convert a man visibly to the true Faith taught in the new Testament of Christ, but with al your might pervert men from it.

7. Finally, the popish ministers are approved by their people, aswel as the best or worst of you are, according to the dispositions of the people.

Seing therfor that al these things are as evident & pregnant for the popish ministers as for you, therfor either they are true ministers if you be true; or els because they are fals (as you say) & yet have al these forsaide qualifications, therfor these qualifications make not a true ministry: So that you see Mr. Ber. that your argument is weak to prove your ministry true, & you must seek out a better definition of a true ministry, & according therto shape your ministry, if you wil have it true.

In the next place you with an objection & answer would prove that although your ministeys have a false entrance, viz: ordination of the Bb. yet may be true ministers; & namely by two reasons, 1. For that none were ever ordeyned but by ecclesiastical persons

as Apostles, Evangelists, Bbs. 2. a false entrance cannot make a false ministry, as in marriage.

I answer; First, if it were yielded you that ther could be no true ministers made without ordination of Apostles, Evangelists, Bbs. yet because your L. Bbs. are not those true Apostles, Evangelists, Bbs. of the primitive institution, but rather the Servants of Antichrist, (as your forwardest professors & preachers instantly affirme) therefore ther ordination is Antichristian, and so your ministry is false in the entrance: but Secondly, I deny it to be true which you affirme for ordination by precedent Elders: For I have proved vnto you by many vndeniable reasons that the whole ministeriall powre of Christ is given to the body of the Church, whereby, as in the first constituting of Churches, so in the rising of Churches from Antichristianisme, the body hath powre to al the Holy ordinances of Christ for ther mutual edification to life & Salvation, whereof the true ministry is a principal: & therefore the Church hath powre to enjoy the true ministry: & you confesse the Church wanting officers hath powre to elect her officers, which is the principal, Act. 6. & 14. & why not to approve & ordeyne which are but the inferior & lesse principal? Further, you may read Act. 1. that before ther were any Apostles actually in office, the Church did chose Mathias into the roome of Iudas, & that by a commo consent: wherfor this first exception of yours is nothing.

Your Second exception is as weak: that seing a faulty entrance into marriage which is one ordinance of God, doth not disanul it, why should a faulty entrance into the ministry disanul it? I say the violating of accidental circumstances through ignorance shall not disanul any of Gods ordinances: For then ther should be no true having of any ordinance of God whatsoever: Seing it is impossible wee should perfectly & strictly keep all & every circumstance thereto aperteyning: but the wilful breach of essentiall parts of the ordinance doth corrupt the ordinance & make it false: as for example: The matter or forme being false, the ordinance cannot possible be true: A man marieth a mayde that is 6. yeer old: or a woman marieth an Eynuch: the marriage is false, for the matter is false: A man taketh a woman not as his wife, but as a concubine, as the yonger brethren the gentlemen of Venice doe, this is no true marriage, because it wanteth the true forme of marriage: so: your Churches assume them ministers, suppose they be the true pastors described in the word, as I am perswaded your Puritanes so endeavour, I say because your churches or Ecclesiasticall assemblies are false, your ministry is not true: For a true Minister & a false Church cannot marry together: Further, if your Church & ministry were true, yet if you should be presented by a Patron, ordeyned by a Prelate, inducted by an Archdeacon, contrary to the wil of the Church, the marriage is false, because the calling is false: So then you see Mr. Ber. how litle your similes help you wherein notwithstanding you by your disciples are thought Specialy to excel, and to have the prehemenence over your fellow Preists.

And heer you bring a flourish out of the 10. of Iohn to prove your ministers true ministers: what Mr. Bern. in good sooth doe you plead this for all your Ministers of England? Speak plainly & double not with God & man: doe you in your conscience think that all the ministers of England, evē your dumb Preists (whome you have excluded by your covenant) your grosse nonresidents & idle bellies the Cathedral or Collegiate Preists, your double benificed men, that al these & every one of them doe enter in by the dore? have

entrance

entrance by the porters opening, know their sheep by name, lead the by sound doctrine & holy life save many & destroy none: Speak plainly Mr. Ber. to this point, & seek no shifts: & yet these are the only men allowed by Law in your ministry: For be he never so dumb, idle, non resident, wicked, yet if he subscribe weare the geere, & do read the Service book, & wil do homage to his Spiritual Lords & their Courts, if he be amicus curia, if he be conformable & obedient al is well: is not this even for this you know in your conscience Mr. Bern. & therfor pag. 143. Lin. 7. 8. you speake warily: you say: The proper-tyes of a true Shepheard agree wel with Ministers in England: you dare not say with al the Ministers of England: Therefore by your owne conscience al the Ministers of Eng-land are not true Shepheards: your Lords the Prelates wil con you litle thank for this: but let vs exclude your dumb Priests, idle bellyes; and al the rable of the conformists if you wil, which are 9. parts of 10. (and then I think you are excluded your self among them:) I wil plead only against the best minister that standeth by Law in your assemblies: 1. he entereth not in by the dore, seing the dore is only in the Sheepfold, that is in the true Church; & seing you are a False Church (as is proved) your dore cannot be true. 2. The porter (that is as you say Gods Spirit: but I think rather the porter to be the watch- man, that is the whole Church, Mat. 13. 33-37.) he openeth not to you, for you convert none to the true visible Faith of the new Testament, or if you did, it doth not prove your true Pastorshep, seing Shepheards do not make sheep, but feed them: it should only prove that you are Spiritual Fathers that convert men which private persons doe as you have heard, 3. he doth not know them nor is knowne of his Sheep: For of 300. perhaps he wil not acknowledg above 30. to be sheep, the rest he thinketh goates, & the goates wil not acknowleg him as Shepheard, but hate & fly from him. 4. he doth not lead them by sound doctrine to perfection, but by False doctrine perverteth them from the truth, which blasphemously he proclaymeth dayly in his pulpit to be Brownisme, Schisme, Heresy, &c. 5. he doth not lead them by Godly life, for if the cheef part of Godlines be the true worship of God, how doth he lead them in Godlines, that leaderth them vp & downe in your False Church, Ministry, VVorship, & Government; blindfold like the men of Sodom that sought Lots dore: Therefore I dare in the true feare of the Lord cal the best of you al a Spiritual theef, & a robber, yea a VVolf that cometh to kil, rob, and destroy: not that you so entend to doe: or that you do so wilfully, (& yet I would have you Mr. Bern. Look wel to your self, for I dare not cleare you from sinning against your conscience, who have acknowledged the truth:) but for that you do so in- deed, & by necessary consequent: For seing you are in a False Church, & Ministry, and vse a False worship, & submit to a False Government, you must needs by defending al this Falsehood & teaching it to others, & perswading them to the obedience therof, per- swade them to al these abominations of Antichrist, & so do rob them, kil them, & raven them, like wolves, theeves, & robbers: For men may rob, kil, & destroy ignorantly, as Paul did when he was a Pharisee, as I my self did when I was one of your Priests, & as many do in popery, except you wil say that they al do sinne against their conscience, Act. 3. 17. 1. Tim. 1. 13.

And heer you have a sting at our ministers, & wil needes have them no Lawful mini-sters; you dare not say false: & this you endeavour to prove bicause that we are not made Ministers by Successive ordination.

First, Mr. Be. I tel you bicause of your importunity in this particular of ordination by Succession that it if must needs be (which we deny vterly) that we have it, if you have it, for we were made Preists by your prelates; why then do you condemne our ministry say you? why do you condemne the ministry of the Church of Rome say I? For if you may have a true ministry, & yet condemne the ministers of the Church of Rome, from whence yours came: then may we have a true ministry, & yet condemne your ministry, whence ours cometh: this I speake, not for that I plead it, but to stop your mouth: For I vterly renounce your orders which I had from Wickā prelate of Lincolne, when I was chosen Fellow of Christs College in Cambridg: & I received & doe retayne my ministry from that particular Church wherof I am Pastor; which hath the whole powre of Christ ministeriall delegated to her from Christ her Husband, when he contracted with her.

Secondly, you neither can nor do prove Succession in the new Testament: For that which you alledge for the Succession of the old Testament, I say it was typical, & is abolished by Christ: For do you think this is a good argument: one Preist begat another in the old Testament, therfor one minister must ordeine another in the new Testament; why may you not plead after this maner: Therfor one Preist may beget another Preist in the new Testament? & whereas you say that Preists did consecrate preists, which consecration was ther ordination, I deny it vterly, & I prove the contrary, that during the captivity of Babilon ther were many preists borne & none consecrated, only for their admission in to the preists office it was requisite that they should shew their Genealogie, Neh. 7. 64, 65. but their ordination was their generation or byrth; though I deny not but when they entered into the performance of their office ther were some rites performed which was no part of their ordination; but I would know of you what is ordination; is it any thing but the declaring of the partie elected & approved to be in office, by prayer for him & a chardg given vnto him? can none do this but a precedent officer? Again, for the old Testament I say, God created the first Preist, viz. A. Jam, then til Aaron men begat Preists, for the eldest in the Family were the Preists: Moses who was the yonger brother & not preist ordeined Aaron & his Sonnes: after that Preists begat preists til Christs tyme; then Christ appointed officers in the Church: Apostles made Evangelists, Evangelists & Apostles ordeyned Bbs. & Deacons: al this I confesse Mr. Be. what is this to Succession in the new Testament? I shew you plainly, that the Church Elected Mathias, ther being yet no Apostles, Act. 1. ther being Apostles the Church elected Deacons, Act. 6. & Elders, Act. 14. & seing they performed election which is the contract, why may they not performe all? For ordination is nothing in respect of Election, as you may see in al Societies & corporations whatsoever: The contract which is the mutual consent of a man & woman for marriage maketh man and wife before God: Election which is the mutual consent of the pastor & his Flock, maketh a man pastor of his Flock: So that in this particular Mr. Bern. you show your willfullnes and blindnes as much as in any thing in your book, although I doubt not but it is the best that can be pleaded for Antichrist; & thus much for the second part of this Section.

The third part of this Section is, that your worship is a false worship wherein, as I have dealt in the two former points, so wil I deale in this, viz. first prove the position: Secondly answer your cavils.

To prove your worship a false worship I use these Arguments following.

First Argument.

The true worship of the L. cannot possible be offered vp in a false Church.

The Ecclesiastical assemblies of England are false Churches.

Ergo. The worship offered vnto the L. in those Ecclesiasticall assemblies is a false worship.

The ground of this argument is this, that al the Ecclesiastical actions performed by a false Church are stayned with the false constitution of the church: For God wil not have every communion of men worship him, but he wil be worshipped by such a company of people as he hath described in his new Testament: & as in the old Testament no man or company of men might worship or be accepted visibly, but such as were circumcized, Gen. 17. 14. Exod. 12. 48. Deut. 23. 1-4. Act. 21. 28. 2. King. 17. 25-28. Ioh. 4. 22. So in the new Testament no man or communion of men visible can be accepted of the L. but such as are described in the new Testament, viz. men Separated from al the abominations of Antichrist, 2. Cor. 6. 17. & gathered into the name of Christ Iesus, Mat. 18. 20. & being made Disciples have received baptisme whereby they are counted into Christ, Mat. 28. 19. If any communion of men otherwise constituted (viz. men not Separated, not gathered together, not gathered into Christs name, not made Disciples, not baptized truly with the baptisme of the new Testament,) if any such company of men do worship God ther worship is not accepted of God: but as the L. sent Lyons among the Samaritanes for presuming to worship him in the land of Israel, they being an vn circumcized cōpany, 2. King. 17. 24. 25. & as the E. punished the vagabond lewes, exorcists by the violence of an evil Spirit, for naming the L. Iesus being an vnbeleiving & vn baptized company, Act. 19. 13-17. even so wil the L. be avenged on al them that joyning together to worship God, have not Separated themselves, or calling vppon the name of the Lord, do not depart frō iniquity, 2. Cor. 6. 17. 2. Tim. 2. 19. neither wil it serve to say that the worship is true bicause it is true conceived prayer, or true preaching, or thanksgiving: For true worship must be defined, not only in the matter, but cheefly in the forme: For otherwise among the Antichristian papists & Heretiques ther is true conceived prayer, preaching & thanks giving. & els in the old Testament ther was true Sacrificing among the Babylonians whē they Sacrificed an ox to the God of Israel, Dan. 6. 25. 26. whereas it was manifested that no Sacrifice could be accepted that was offered with straunge fire, Levit. 10. 1. 2. & there for the Sacrifices of the Babylonians must needs be abominable, though the matter was true, bicause the forme which cheefly consisted in the fire was false: So though the matter of the worship of the new Testament be true, viz. conceived prayer, preaching, praising God, yet bicause it proceedeth not from the true fire which is alwayes living vppon the Altar, Levit. 6. 9-13. at Ierusalem, that is, in the true Church and Temple of God, bicause it is not inflamed by the true Spirit of Christ, the true visible annoynting which is only in the true body the true Church, (Ephes. 4. 4. For there is one body and one Spirit.) Therefore the worship is not true worship visibly: what it

may be inuisibly I dispute not : nor doe not censure at all, but leave to the Lord, and
to every conscience.

The Second Argument.

The worship that is offered vp vnto the L. by a false Ministerie, is a false worship, & cā
not visibly be judged true or accepted.

The worship of the Ecclesiastical assemblies of England is offered vp by a false ministry: as hath been proved already.

Ergo: the worship of the Ecclesiastical assemblies of England is a false worship, & cannot visibly be judged true or accepted.

The ground of this Argument is the same with the former : wherefore as in the old Testament the worship that was performed in Israel by the Priests of Ieroboams devising which were not of the Linage & genealogie of Aaron was a false worship, & could not be accepted visibly, or be judged as accepted judging by the rules of the word. 1-King. 12. 31-33. and as the incense which Azariah the King of Iudah would have offered, could not be accepted or so judged, because it was not offered by the true Priests the Sonnes of Aaron, 2-Chron. 26. 16-22. and the King was punished with Leprosy for his presumption : So al the worship which is offered vp vnto the Lord by a false ministry, is visibly to be judged abhominable, because Christ only offereth vp to his Father the worship of the worshippers which his new Testament hath described & no other, Rev. 8. 3-4. compared with Revel. 5. 8-10. & 11. 1. stil let it be remembered that I dispute not, nor censure not, the invisible things of the Lord.

The third Argument.

Jewish, that is literal, stinted, imposed book-worship is false worship.

The worship of the Ecclesiastical assemblies of England is Jewish, that is literal, stinted imposed, book-worship.

Ergo, the worship of the Ecclesiastical assemblies of England is a false worship.

The ground of this argument is the Analogie and proportion which lieth betwixt the type and the truth, the shadow and the substance, the letter and the Spirit, the Old Testament with the ordinances thereof, & the new Testament with the ordinances thereof: For seeing the old Testament was a type of the new, therfor the Church, ministry, worship, & government of the old Testament were types of the Church, ministry, worship, & government of the new Testament, therfor the worship of the old Testamēt being lyteral beginning in the letter (as was carnal circumcision Rom. 2. 29.) did type forth the worship of the new Testament to beginne in the Spirit, Ioh. 4. 23. 24. For the Letter was a type of the Spirit, Col. 2. 17. Seeing therfor that Reading the Law was a typical ordinance of the old Testament, & therfor literal, stinted, manifesting the letter, & book-worship, it followeth that it is now abolished by Christ, & the thing signified by the literal Reading is now to be retained in the new testament, which is, uttering matter out of the hart, called the manifestation of the Spirit, the demonstration of the Spirit, the ministring of the Spirit, & the like: by which phrases of Speech the Holy Ghost would teach vs, that
seeing

being we are set at liberty from the bondage of the law which was a Schoolmr. to leade to Christ, we are not therfor againe to be intangled with the yoke of bondage in any thing, no not in this matter of stituted, literal, book- worship which is flat Iudaism. About we being placed in the liberty of the Spirit, are to vse our gifts in Gods worship, as the spirit giveth utterance, as we see the Apostles practised vpon the day of Pentecost, when the promise of the Spirit was fulfilled vpon them, & as we see the Church of Corinth practised, 1. Cor. 14. 15. 16. 26. & 13. 7. 1. He that desireth to know further of this particular of book-worship let him read the book lately published intituled: The differences of the Churches of the Seperation: wher this point is largely discussed, which if it be the truth I desire may be embraced, if not. I require an answer of them to whom it is specially directed: to conclude this first point, Mr. Bern. seeing your VVorship for the most part is book-worship, I conclude it to bee Iewish, and so false VVorship.

Now I come to answer your cavils which are conteyned pag. 146-151.

First, you referre vs to the treatise in the end of your book, & I referre you for answer partly to Mr. Ains. partly to the book intituled the differences of the Churches of the Seperation: For I doe acknowledg that in the Old Testament, Psalmes, Prayers, & Prophecies were read out of a book: & yet further I answer three things: 1. that it will not follow that seeing it was so in the old Testament, therfor it must be so in the new: nay contrary: it was so in the old Testament, therefore it must not be so in the new: This is the true manner of reasoning; or thus: In the Old Testament they had Psalmes, Prophecies, Prayers, read out of a book, which was the Type, the manifestation of the Lettre: Therefore in the new Testament, wee must have Psalmes, Prophecies, Prayers, brought out of the hart, which is the Spiritual book of the New Testament, wherein the Lord doth write his Lawes, Heb. 8. 10. which is the truth, the manifestation of the Spirit, 2. it will not follow that if it were granted that reading the Prayers, Prophecies, & Psalmes of Scripture out of the Originall tongs the Hebrue and Greek, were lawfull, that therefore the reading of the Apocrypha translations which are the workes of men is Lawfull: For the one is interpretation of a Language or Tong, that is the uttering of matter from the knowledge of the Tongs and the gift of interpreting: the other is reading wordes out of a book, which a child of eight yeeres old may doe. 3. neither will it follow that if it were found lawfull to read the English translation of the Scriptures, therefore it shalbe lawfull to read your English Masse-book, your book of Homilies, and Articles your book of Canons: For then why may you not read also Mr. Perkins vpon the Creed, Henry Smyths Sermons, or any other good Catechisme, Commentary; or Sermon book?

Secondly, you prove your worship true by two reasons, 1. Say you, you worship no False God. 2. you worship the true God with no False worship: For you preach the true word, admitte the true Sacraments, pray such prayers as are agreeable to the Scripture, & the forme of prayer taught by Christ: & if any things els be prescribed, it is not imposed as worship: Or if it were prescribed as a part of worship, it doth not therefore follow that all the worship is False: well: I answer: That Israell in Iezoboams tyme and after, and when Aaron made the Calfe, did not wor-

worship a false God, & yet their worship was false: So may your worship be false though you worship the true God that hath revealed himself in the old Testament: but their worship is not true by your owne confession: therfor your consequent is not good that seing you worship the true God, your worship must needs be true: if the meanes wher by you worship be a false meanes devised by the wit of a man & not taught in the word of God, I say your worship is false: & so that place of Mat. 15. 1. importeth that whosoever worshippeth God by any invented meanes, taught by mans precept worshippeth God in vayne: Such is an image as the second commaundement teacheth: now the meanes of your worship are false, as first your false Church which is an Idol. 2. your stunted devised, imposed, literal servicebook, which is an Idol. 3. your false Christ which is not your King, Preist, & Prophet, which is one of our Idols: For though you truly beleewe concerning his person, yet your Faith is false, & your doctrine false concerning his offices & mediation: & therfor these meanes of your worship being false meanes, they must needs be false worship: therfor, seing your doctrine is much of it false: your communion false: your worship stunted & bookworship: it followeth that your word is not the true word, your Sacraments the signes of your false Faith & communion are not true: your prayers are not true: & whereas you plead that other things besides the word, Sacrament, & prayer, are not imposed as worship, I answer: what doe they then in your worship? wil you mingle that which is no worship, & worship together? either they are worship, or els let them be cast out of your worship: & further, whereas you alledg that though some parts of your worship be false, yet al shal not be false, I grant it, if your Church were true, & your ministry true: but seing your Church & ministry be false, therfor though you do preach the true word, & administer the true Sacraments, & pray true prayers, yet they can not be true worship offered vp in a false Church, by a false ministry, for the falsheood of the Church & ministry doth essentially corrupt the worship: if al that is set vpon the table be either poise, or poysoned meate, I say such is your worship: For death is in your worship, as Coloquintida was in the pot: So that you see the distinction of true & false doth most properly aperteyne to your worship: as it doth also to your ministry & Church, as hath been shewed.

In the next place you declare vnto vs out of Philip Morizus the order of the worship of the old Testament, & out of the Scripture the parts of the worship of the new Testament, & out of Iustinus Martyr the order of worship in his tymes, which I wil not contradict, & yet I plead, that seing your Church is false, your ministry false, your servicebook a false meanes of worship, therfor though al that you alledg were true, it doth not follow that your worship is true: & whereas you plead that reading, Col. 4. 16. is commaunded as a part of worship, I wish you to read the book intituled the differences of the Churches of the Separation, & you shall have your answer: and thus much for this Section.

The eleventh Section.

The next position is your third, which is this, viz.

3. In maintaining that it is not lawfull to heare any ministers amongst vs whatsoever they be, nor to joyne in prayer with such as seare God amongst vs: I for my part hold
back

both unlawful : because your ministers are false ministers : & your people of false Churches : Now how can wee who are the Church and body of Christ, have any Spirituall communion with you, who are the ministers and subjects of Antichrist. 2. cor. 13. 14. — 15.

But heer you would needes have vs beleeve that ther be many that feare God among you, & that they are particularly known unto vs; for my part I do beleeve generally that God hath his people in Babylon, & even among you who are Babel that is confusion; & I do also beleeve that those who are miscalled by the name of Puritanes, are the most likely to be Gods people : but to say, certainly this or that Puritan hath faith or feareth God, I cannot doe by any warrant out of the word of God that I see. For know you that ther is only one true forme of a visible Church, Eph. 4. ther is one body; in this body ther is one only true faith, for the Apostle faith the faith is one; but none of you al are mēbers of this body which is a communion of faithfull men Separated from al vncleanes, & walking in the obedience of al Gods ordinances; & therefore none of you al are of the true faith which is found only in the true body.

You shal see Mr. Be. how many things I chardg you al with.

1. You are mingled with al the abhominable people of the land contrary to these scriptures, 2. Cor. 6. 17. Apoc. 18. 4.

2. You cal God Father jointly with al the people of the Land who are brethre of you & members of the same Church with you: with is vntrue if you take your selves to be faithfull; For they are of their Father the Devil.

3. You make Christ a Mediator to you al in common with al the profane people of the land, which is contrary to Apoc. 8. 2. Ioh. 17. 9.

4. You make al the wicked people of the land members of Christ, & members of your selves, in the scales of the covenant, if you challendg your selves to be Faithfull : which is contrary to 1. Cor. 6. 15. & 10. 16. 17.

5. You refuse Christs Testament & his Kingdome, & will not have him to raigne over you in his owne Offices & Lawes: which is contrary to these places. Luk. 19. 27. Apoc. 14. 9 — 11.

6. You utterly reject the censures of admonition in the thre degrees thereof contrary to Mat. 18. 15 — 17. Heb. 10. 24. 25.

7. You suffer your selves (if you challendg to be Gods people) to be deprived & robbed of the powre of Christ, to chuse your own officers contrary to A. 6. 5. & 14. 23. 1. tim. 3. totō. & 5. 21. & 6. 13. 14.

8. You reject the truth, we by our testimony offer unto you; yea you persecute it by slanders, by lyes, by raylings, though many of you have been enlightened by it : how then can we account you faithfull certainly; but we must certainly know the to be Faithfull with whome we pray: For whatsoever is not of Faith is sinne: I pray you misconstrue me not: For although I dare not say you have Faith of a certainty, yet I hope wel of many of you in particular : but to tel you plainly I hope better of many that never knew this truth then of you & some of your Disciples whome I know by their owne confession to have bee enlightened with it, & yet now oppose against it look to your selves, your estate is fearful: if our gospel be hid faith the Apostle, it is hid to them that perish, 2. cor. 4. 3. & when certaine were hardened & disobedient speaking evil of the way before the

multitude

multitude (as you doe) Paul departed from them, & Separated the Disciples, Act. 17. 9. &c. so doe wee to you, and therefore our practise is warrantable: Therefore consider these things that I write, for I professe before the Lord that this truth which wee testifie vnto you is as cleer and evident vnto vs as the noone day: and observe it well that those among you that have been enlightened with it, and now quench it, shall grow from euill to worse, and shal haue Gods hand out against them, so as every man shal say the Lord is avenged of them, except they returne againe: and so I leaue this point.

Paralleles, Censures, Observations, aperteyning
to the eleventh Section.

Mr. Bern. Sep. Schif. pag. 152. Saith that those men have lost the feeling of former grace & all true charity, that say thus, viz: That they canhot say certainly, by any warrant off Gods word, that any of vs hath eyther Faith or feare of God; & he nameth Mr. Smyth in the margent.

Againe, pag. 58. he writeth thus, viz: one of them writeth that certainly he cannot by the word be perswaded that any of vs hath eyther true Faith or feare of God: naming Mr. Smyth in the margent.

I write in this Section thus: that particularly, & certainly, I cannot say by any warrant of Gods word that I see, that this or that person hath Faith, & feare of God among you: yet I say also: That I verely beleeve generally that God hath his people among you, & that they are in al likely hood the persons that are miscalled Puritanes:

Heer I wish the conscionable reader to consider Mr. Bern. euil dealing whither ignorantly or maliciously I know not: I speake generally & specially: Generally I doe certainly beleeve that the Lord hath his people in England: Specially I say certainly & particularly, I know not who they be: yet in likely hood they are the Puritanes so called: now Mr. Bern. to make the Lords truth odious, & his owne part good, perverteth this speech off myne in 3. particulars, 1. he leaueth out the good that I say, viz: that I certainly beleeve Gods people to be in the Lãd, & that in likely hood they are the Puritanes, 2. in his speech he leaueth out this word particularly knowne to mee, 3. he in one of his speeches, viz: pa. 59. transporteth the word, Certainly, to the beginning of the Sentence, as if I were certainly perswaded that none of the Land feared God or had Faith: I beseech the Gentle Reader to marke his fraud & euil dealing, & so to trust him according to his desert, as also to consider what I say, & therefore to read the beginning of this Section where my words are manifest: al that I intend is this: That visibly, certainly, & particularly I cannot say any one to haue Faith or feare of God in the Churches of England, which are False Churches; but generally, certainly, & invisibly, I beleeve ther are thousands, viz: a remnant according to the Election of grace: See for this Rom. 11. 3. 4. compared with 1. King 19. 10. Revel. 18. 4. Mr. Bern. I wil not desire the Lord to reward you according to your workes as Paul did: but I desire the Lord to give you eyes to see, & a hart to acknowledge this your sinne, & I desire all men to take notice of Mr. Bern. deceitfull dealing in this one particular, and accordingly to iudge of the rest, of his dealings.

Further,

Further, pag. 152. Mr. Bern. accounteth this one of our errors, to hold that None of the Ministers of England may be heard: and pag. 155. He reckoneth this as another of our errors, to defend it to be unlawfull to joyne in prayer with any of the assemblies.

Seeing the assemblies Ecclesiastical are false Churches, and the members of the assemblies members of false Churches, how can the members of true Churches have communion with them in that estate and standing. For Christ and Antichrist, the members of Christ and the members of the strumpet cannot bee mingled together, and as it is impossible that oyle & water should mingle, so cannot the body of Christ and Antichrist the members of the one body and of the other be made one: Brasse, Iron, Silver, Gold, cannot possibly be mingled with clay or earth; No more can the members of the true Church, and the members of the false Church: but in all the parts of Spirituall communion, as prayer, prophecy, praying God, the Sacraments, the persons that partake in them are commingled, & make one body. 1. Cor. 5. 9. 11. 2. Thes. 3. 14. 1. Cor. 10. 15. 17 & 2. Cor. 6. 14-18. Therfor whosoever shall mingle with false ministers or members of false Churches therein offer as shameful indignity to Christ, as it is to take the members of Christ, & make them the members of an harlot. 1. Cor. 6. 15.

And heer Mr. Bern. pag. 153-156. endeavoureth to prove it, 1. Lawfull to heare their Ministers, 2. to be unlawfull to heare vs, 3. to be lawfull to pray with them that are Faithful among them: For the first you say, who ever heard, that to heare the word should be a sinne? yes: I have heard it in these places of Scripture, Deut. 13. 3 Math. 7. 15. 1. Timoth. 6. 3-5. & 2. 3. 5-6. againe you say: you have converted by the word, go: you may bee heard: I deny that ever you converted men visibly to the Faith of the New Testament, I regard not what you doe invisibly, for I cannot see it nor know it: what say you to them that convert in popery, shd they be heard? or doe you think they convert none invisibly? Visibly I am assured they convert not: the like I say of you, Further you plead that the Scripture commaundeth to heare the word, pronounceth them blessed that heare it, and maketh it a marke of Gods Child so to doe: I grant it, if it be preached in the Lords true ordinance, els men are forbidden to heare it, pronouncd accursed that heare it, and are marked for the Servants of Antichrist for so doing, Revellat. 14. 9-11. Moreover you say, Christ forbiddeth not to heare the Scribes and Pharisees: true, for they were members of the true Church of the Old Testament, and their communion Typical was not polluted by Typical uncleannes for ought that is mentioned to my knowledg: but you say Paull rejoiced that Christ was preached, though of contention & with a purpose to encrease his afflictions: Well: Paull rejoiced not that false Ministers in false Churches preached Christ, or that Christians heard them so doe: neyther doth Paull speak of visible finnes, but of invisible afflictions, which he by the Spirit discerned to bee in the Teachers, even as Peter discerned Ananias and Sapphyras dissembling: And what is this to your purpose who are both false Ministers in false Churches, & Antichristian convinced Heretiques, except you can and doe make answer, which when you have done, then, &c.

For the Second, you say wee are not to bee heard, because (as Brownists) wee speake our owne fantasies, & visions of our owne hearts, and are obdurate:

Wel Mr. Bern. I say no more for this point, but this, that every Godly mynded man give sentence whither you or wee have the truth: the tyme will come when secrete things will come to light: & your selves doe approve al that wee professe in substance except the Separation: the Lord judg betwixt you & vs: you say againe, that wee convert none but are our selves converted by you: I say al that come from you to vs are, by vs converted to the truth from your errors & false wayes, & you doe not convert one man visibly to the faith: Besides I demaund when you Separated from Rome, who converted you from Rome? Finally, wee condemne no man among you, only wee declare what you are visibly in the account of the Scriptures, by reason of your false Church, & standing: & they that see the truth to be the truth & yeeld not to it woe be vnto them: & take heed you be not of them who have seen it to be the truth, & have confessed it to be., & yet write your bookes against it: if it be so, woe be vnto you from the Lord: I say from the Lord except you repent you shal grow worfe and worfe: as for them that sinne through ignorance, their is a Sacrifice for their sinnes: Lett willfull scorneres looke to themselves.

For the third, you say, that if wee hold you the children of God wee may pray with you: For so Christ hath taught vs to say our Father: Well: I deny not but those among you that apertayne to the Lords Election have God for their Father, but I say they are invisible, unknowne to vs certainly & particularly, therefore wee cannot have visible communion with them: For whatsoever is not of faith is sinne: I may have visible communion with one that is a reprobate in the Lords account, as Peter had with Iudas: & I may not have visible communion with one that is Elect in the Lords invisible Electiō, because he is not visibly faithful to me, as namely with thousands of you in the assemblies, because I cannot possibly know them certainly, & particularly,

The twelfth Section.

The next particular of yours is the thirteenth in number, viz.

13. That a company truly fearing God if any open wicked joyne with them, are not capable to choose them a minister over them; which is a truth, though you hold it error. I manifest it in this manner.

First, you cannot approve to vs certainly that you truly feare God.

Secondly, you cannot convince; that they who suffer wicked men in communio with them truly doe feare God: because they live in confusion with the wicked from whom they ought to be Separated; & that therfor in that confusion & estate they have no title to choose them a minister.

Thirdly, let it be graunted for disputation sake that some fearing God doe consent with open wicked in chosing a minister, I say that Minister to be chosen by the good & bad is no true Minister: For that mixt people are not the true Church: Seeing the holy Ghost testifieth, 1. Cor. 6. 17. that God will receive only those that are separated to be his people; & that seeing those supposed faithful have the Spirit of God, & the open wicked have the Spirit of Satan, they cannot possible combine together, except you wil say that the holy Spirit and Satan can combine: seeing then those contrary persons cannot conioyne how can they in common choose them a minister, or if they doe how is he a true Minister?

Resolving they that choose him are not a true Church: I pray you Mr. Ber. in your answer dissolve vs this knot, if you can, that we way receive instruction.

Paralleles, Censures, Observations, aperteyning
to the twelfth Section.

Mr. Ber. Sep. Schisme, pag. 151. Saith that this is one of our errors to hold: That our congregations as they stand, are all; & every of them vncapable before God to chuse the Ministers, though they desire the meanes of Salvation,

In the beginning of this Section, I say, that a company truly fearing God, if any open wicked joyne with them, are not capable to choose them a minister over them: & afterward in the end of the Section I say, such a mixt company are not a true Church, & a minister chosen by them is not a true minister.

Heer I desire that it may be observed that I doe not deny, but men that are mixt may appoint one to preach the word vnto them; but that which I say, is, that a mixt company of good & bad is not a true Church: & that a man chosen by them to be their Minister, is not a true minister: If men desire instruction I deny not, but they may appoint one to teach them, & that Magistrates in their dominions may appoint men to preach the word to their subjects for their conversion, & that it is a lawful thing, for the people to heare such men, & for men of gifts to preach to such a people, this wee practised, Act. 13. 43. & 17. 19-21. & 28. 36. & otherwise how is it possible that men should be brought to the knowledg of the truth: & Mr. Ber. if you think that we deny the lawfulness of this, you doe vs open wrong: & if his Matie. should dissolve the parish Ecclesiastical assemblies & the false ministry, & should command men of knowledg & gifts to preach the word to his subjects, I doubt not, but all of vs would herein readily yeeld our selves to heare & learne the truth at any such persons, & ourselves to teach the truth to such a people: but to say that such a people are true Churches, or such preachers the true Pastors of true visiole Churches that wee deny: & that you shal never be able to prove: but if after such preaching by such preachers the L. work with the people, so as that they gladly receive the word, repent, & beleve, & desire to walk in the truth, & therevpon do promise to the L. & each to other to walk in his wayes, this promise maketh them a true Church: & then if they chose among them men able to lead & feed them, & appoint such men to such office, the men so chosen & appointed are the true Pastors which the Scripture describeth: but what is all this to your assemblies & Ministers? who as yet have not cast off the yoke of Antichristian bondage, whose communion & ministry is not dissolved, but remaineth firme, the same in nature (though much bettered in degre) with the Romane assemblies Ecclesiastical: & whereas you in this particular object to vs, that two or three of vs Separated from you, & gathered together into the new Testament of Christ, assume powe to make Ministers, a practise (as you say) farre from plaine evidence of Scripture, or any practise of the Church these thousand yeeres: I answer it is no matter for the practise of the Church these thousand yeeres, for Gregory the great Bb. of Rome who lived a thousand yeeres since, hoysed vp Antichrist into the highest exaltation against God & his Christ in a manner: & his Successors especially Boniface & some other have maintayned & enlarged that Antichristian kingdom even to our dayes: & yet the misery

antiquity is exalted in these particulars; wherefor this allegation of yours is nothing to the purpose, if you be a sound protestant. For if prescription of a thousand yeeres be good in any thing, why not in all things? if not in all things then in nothing. And whereas you alledge that it is also far from plaine evidence of the Scripture, I answer the evidence is plaine to them that will vnderstand: & I would know what is plaine evidence of Scripture: is not a true natural consequence plaine evidence? is not this plaine evidence, Math. 18. 20. whosoever two or three shalbe gathered together into my name, I wilbe in the midd among them? & this, 1. Corinth. 6. 17. bee yee Separated, & I will receave you & bee your Father: & this, Gallat. 3. 16. the promises are made to Abraham and to his seed: So then they that are of Faith are blessed with Faithful Abraham. Gallat. 3. 9. If Christ wilbe present with two or three of his Disciples: If God will receave them, that are Separated, & bee their God: if the promises bee given to them that beleee as Abraham beleeeved; Then Christ is their Christ, God is their Father, the promises are theirs, and the ministry is theirs by plaine evidence, then they may assume the ministry & vse it as God hath appointed, But for this point read the seaventh Section, & the Paral. Censur. Observat. thereto aperteyning.

The thirteenth Section.

The next point to be handled is your seaventh in number, viz.

That a minister may be made without Elders (ordinarily I meane) for extraordinary courses are not now to be vsed for ought I see: this point you blame as error: Let vs see whether it be error or not.

I hold that a minister may be made without Elders: more plainly I say that when the Church wanteth Elders, the Church hath powre to Elect, approve & ordeyne her owne Elders, also to elect, approve, & ordaine her owne Deacons both men & woemen: For if you remember what was before spoken to your fifth position, viz: that the church hath the powre of Chr in it self, viz: that it hath Chr. the covenant, & al the promises given to it being yet but few in number, & that the Church hath these things in true title & interest as her owne freehold: then you shal see what will follow herevpon: namely that the Church hath powre to receave in members & cast out members, to receave in her Officers & to discharde the of office, the church hath powre to the preaching of the word to the administring of the seales of the covenant, to binding & loosing, which workes she cannot do herself being many, therfor she appointeth fit persons thereto, viz: such officers as Christ hath given to his Church, which are the Elders, still notwithstanding reserving her powre to herself when occasion shalbe offered: these things are sufficiently proved already in answer to your fifth imputation: but you have something perhaps to say for ordination; that the Church hath not powre of it: then belike all the promises are not given to the Church, for if ordination be not given to the Church, then the ministry is not given to the Church, for it seemeth you make ordination a great part of the ministerie: but know for your learning that ordination doth give nothing at all to the Minister: For election is the very essence & forme of the minister: for in election powre to administer is given to the officer elect: For when the Church chooseth the minister, doth not the Church in esse say: we give the A. b. powre to administer the word, seales of the covenant,

covenant, & censures in the behalf of the whole Church: & the minister Elect doth then actually possesse & assume that powre delegated vnto him by the Church: so when the Church choseth her Deacons doth she not in effect speake thus: we give you, c. d. e. f. powre to collect, & distribute, the Churches Treasury, & to minister for the body & members of the Church in other general services, helpful to the body & outward part: this is evident enough if you will not be blind wilfully: For as in matter of marriage, this is the very forme or marriage: I take the for my wife, & I take the for my husband: So in the matter of office this is the very forme therof: we take the for our Pastor: I take you for my flock: & so forth of the rest: now ordination is nothing but the publishing of the officers election with prayer made for him & admonition given to him to be faithful: The Church doth the former which is al in all even the very forme, the latter is but the lesser & an accident without which the officer may be a true officer: declare the contrarie to this if you can if not yeeld to the truth.

Ob. But you will say the word mentioneth an Eldership which must ordeine, & Paul commandeth Titus to ordeyne Elders, Tit. 1. 5. 1. Tim. 4. 14.

Ans. 1. The place of Timothie compared with 2. Timoth. 1. 6. yeeldeth this sence; that Timothie by the exercise of prophecy wherein he was trayned, & by the imposition of the Apostles hands whereby the extraordinary gifts of tongs & prophecy were then vsually conferred, had an excellent grace (so the word is in the original) conferred vpon him.

But let it be granted that Timothie had a ministerie conferred vnto him, surely it must needes be the office of an Evangelist, & what is that to an ordinary Elders office: Paul only & the Apostles could create Evangelists.

Further let it be yeelded you that Timothie was made a Bishop of Ephesus by the Eldership of Ephesus, the Eldership in that action did nothing but that which the Church appointed them to, & for the effecting whereof they had powre & authority from the Church who is the Fountaine of al the powre that any officer hath:

Ans. 2. To the place of Titus I thus answer, that Titus ther is not commanded to ordeyne ministers, but to constitute Elders: For the word is not to ordeyne, or to lay on hand; but to constitute; if you vnderstand the Greek tongue you will acknowledg that I say to be true; now to constitute an Elder signifieth Election, approbation, & ordinatio: not ordination only as the objection importeth; but you know, or els you are a sworne slave to the Prelates, that the Church hath powre to Elect & approve her Elders: yet Titus is heer commanded to doe it: whence wee must needes conclude that Titus only should teach & direct the Churches in constituting of her Elders according to the Apostolique institution: which what it was Titus being an Evangelist & wel acquainted with the Apostles course, could wel tel; & this must needes be the sence of this place, except you have any thing to say against it, which we pray you let vs heer if ther be any thing: you seeme in this point to distinguish the calling of Elders, as if ther were two manners or formes of calling Elders ordinary & extraordinary: I know no such thing, & therefore I leave that till I see it expounded.

At this thirteenth Section hath for the subject matter of it the ordination or making of ministers; & the question of it is this, viz: whether a company of faithful people gathered into the name of Christ by the voluntary covenant of the new Testament, have not powre of themselves to create their owne Pastors, & Deacons: Although that which hath been spoken concerning the seaventh Section may fully & sufficiently satisfie al this doubt; yet I thought meet to add certaine argumets of plaine evidence for the further declaration hereof that al scruples & shifts may be taken away.

The first Argument.

They which have powre to enter into, & to assume the New Testament, have also powre to assume al the ordinances of the new Testament, & so by necessary consequent the ministry.

Two or three faithful people have powre to enter into, & to assume the new Testament of Christ:

Ergo: two or thre faithful people have powre to assume al the ordinances of the new Testament, & therfor the ministry.

The Minor only is doubtful which may thus be confirmed, Gal. 3. 14-16, wher the Apostle saith plainly that the promises were made to Abraham & his seed, viz: to the Faithful, vs. 16. that the blessing of Abraham came vpon the beleeving gentils: vs. 14. & that these promises & blessing is the covenant or new Testament, vs. 15. wherevpon it followeth that seing the Faithful have the blessing, the promises, the new Testament, therfor they have the powre of enjoying the ministry: For the ministry is one part or ordinance of the new Testament.

The second Argument.

They that have Christ & with Christ all things els: they that have al things aperteyning to life & Godlines: they that have the promise of this life & of the life to come have the powre to assume the ministry, for that is a part of Godlines.

But the Faithful, be they but two or thre, have with Christ al things els, Rom. 8. 32. have the promise of life & Godlines, 2. Pet. 1. 3. have the promise of this life, & of the life to come, 1. Timoth. 4. 8.

Ergo: The Faithfull though but two or thre have powre to assume the Ministry.

The third Argument.

They who have powre to examine, & elect their Officers have also powre to pray for them, & to commaund them to minister, which is ordination.

But the Scripture teacheth plainly that the Faithfull have powre to Elect and chooseth their owne Officers: as Deacons, Act. 6. one to bee an Apostle, Act. 1. 26. Elders, Act. 14. also to approve them; Act. 6. 3. 1. Timoth. 3. 10. and you confesse no lesse yourself.

Ergo: the Scripture teacheth plainly, (& you by consequent grant indeed, though you deny in wordes) that the Faithful have powre to pray for their officers Elect, & to commaund them to administer; & that is ordination,

The Fourth Argument.

They that have powre to make a Church, have powre to make a minister or ministers: For they that can doe the greater, can do the lesse.

Two or thre Faithful people have powre to make a Church.

Ergo: two or thre Faithful people have powre to make ministers.

The reason of this argument is, for that the Church is the body of Christ, the Spowse of Christ, & the ministry is but one part of the body, one Servant of the Spowie, one of the ornaments of the Church.

The Minor is plaine: For two or three Faithful people have Christ Iesus, have the promises, have the holy things of David, which are Faithful, have the blessing of Abraham, being Abrahams seed, & furthermore the Apostle, Heb. 8. 10-12. expounding what the new Testament is teacheth that they that have the Lawes of the Lord put in their mindes, & written in their hearts, are the people of God, & have God for their God, & so are the Church of the new Testament: Ms. Bern. this point is cleerer then can be denyed, & al the world can never be able to overthrow it: the vnderstanding & feeling whereof I do hartly wish vnto your soules, & to al the vpright harted of the Land.

The Fifth Argument.

They that are the true matter of the Church of the new Testament, shall be invested with the true forme of the new Testament: they that have true matter & forme, have the true property which ariseth from the vnion of matter & forme, that is Christs ministerial powre to assume al the means of their edification to Salvation: & so by consequent the ministry.

Two or thre Faithful people are the true matter of the true Church of the new Testament: & therfor have the true forme or covenant of the new Testament induced vpon them: & so being a Church subsisting of true matter & forme, have the true property arising from the vnion of the matter & forme, viz: the powre of our L. Iesus Christ; to assume & vse al the means of their edification to salvation: & so by consequent have powre to assume the ministry.

Ergo: two or thre Faithful people being a true Church, may create, that is Elect, approve, & ordeyne their owne officers.

And this may suffice for the proof of this point.

The Fourteenth Section.

And so I passe to another point which is you Fourteenth, viz.

14. That baptism is not administered among vs simply into the Faith of Christ, but into the faith of the Bps. or the Church of England.

This point you say is also erroneous; let vs consider of it I pray you seriously: Would know into what Faith they are baptized if not into the Faith of the church of England, they are members of the Church of England, & they professe the Faith of the Church of England, are they not then baptized into that Faith of the Church wherof they stand as members, & of which Faith they make profession? are they baptized into one Faith, and do they professe another Faith? for do you think that the Faith of Christ & the Faith of the Church of England are not one? methinks Mr. Bern. you lay a sowle imputation vpon your Church: in holding that the Faith of the Church of England is not the faith of Christ, & that baptisme is not administrd into the Faith of the Church of England respectively, but into the faith of Christ simply, I dare say your Lords the Prelates wil cō you little thank for this geare; but let vs consider of your Faiths: The Prelates & Church of England have one Faith wherto they Subscribe: The Puritanes & their Faction have an other Faith, for they wil not Subscribe to the Prelates Faith: Christ & wee of the Speration have a third Faith, for we wil Subscribe neither to the Bbs. Faith, nor the Puritanes Faith, but to the Faith of Christ indefinitely comprehended in the Holy Scriptures: Heer now are three Faiths: three Churches: & so three baptismes. But the true Faith is one, the true Church is one, the true baptisme one: Therfor you & we have not both the true Faith, Church, & baptisme; but we approve vnto you our Faith, church, & baptisme to be true: & therfor your Faith, Church, & baptisme is false: & so certainly it is: For whosoever have stinted their covenant, & limited their repentance, & abridged their Faith, have a false Faith, Covenant, & Repentance: but you in your assemblies have your Covenant, Faith, & repentance at the wil of the Prelates, & you dare not covenant and practise al that you know, but walk in violating of the whole Kingdom of Christ, are mingled among al the refuse of the Land in your Church, worship, & communion of holy things: therfor your Repentance, Faith, & Covenant is false, your church false, your Ministerie false, your worship false, your baptisme false, the Lords Supper false, al false: & heer give me leave to advertise you to look to your selves that know the wil of God & doe not nor dare not practise as you know: I wish you consider your own doctrine that whosoever liveth in any open knowne sinne hath no grace: but you live in open known sinnes: For you know you should reforme many things, which you doe not nor cannot seeing you want the Censures: how then can you perswade vs that your repentance is true, & that your faith is true: you plead you have a true ministry, because you convert soules: you convert soules pace do you not? when you convert them to your false repentance, false Faith, false Church, false Ministry, false VVorship, false Government: is this the conversion whereby you would prove your ministry? not only to live in your false repentance, covenant, Faith, Church, vnder your false Ministry & Government, but to reject & oppose the truth, & that with such slanderous & lying courses as we heare of you: you must afford vs better evidences of your Faith, repentance, & of your true ministerie, or els we hold them al false. Consider what I say Mr. Bern. & the Lord give you understanding in al things.

Paralleles, Censures, Observations, aperteyning to the Fourteenth Section.

Against this Section of my Lettice Mr. Ber. taketh exception in two particulars, pag. 117. of the

of the Sep. Schisme: accounting them both errors. 1. that baptisme is not administered into the Faith of Christ simply, but into the Faith of Bbs. or Church of England: (so say I) 2. That our Faith and repentance is a false Faith, and a false repentance: (so say I of their visible Faith, not speaking of things secret.) Mr. Ainsw. confuteth, of Mr. Bern. pag. 159. accounteth both those imputations of Mr. Bern. vncharitable collections, and calumniationes: Seing Mr. Ainsw. doth renounce them, I wil therefore vndertake the defence of them vnto whom they aspeynte: and heer I wish the Reader to observe whether it lay not vpon mee justly to answer Mr. Bern. whose whole book in the essential parts of it was directed against this letter of myne, as may evidently be perceived as in the whole tenor of it, so especially in these two particulars against which he excepteth in this Section.

Now for the first let vs consider the intendment of the baptizer: How the Ministers of the Church of England intend their baptisme: How the law of the Land intendeth baptisme: how the Service-book intendeth & directeth baptisme: how the parents Sufceptors or Sureties do demand baptisme & consent to baptisme administered: & vpon the conceaving of these particulars the baptisme must be censured; now if al these intend definitely that Faith which is by law established in the Land, & that the partie is baptized into that Faith which they intend, it wil follow necessarily that baptisme is administered not simply & indefinitely into the Faith of Christ, but particularly & definitely into that Faith which the Bbs. & the Church of England do teach & professe: For which consideration an argument may be framed thus.

Into that faith are the members of the Church of England baptized, which the Law establisheth: which the Prelates & Ministers teach; which the Church of England professeth: which the minister baptizing intendeth: & wherto the parents, witnesses or Sufceptors consent; & which the Service-book expressly mentioneth.

But the law doth not establish; the Prelates & ministers do not teach: the Church of England doth not professe: the baptizer doth not intend: the parents & Sufceptors doe not consent to: & the Servicebook doth not mention the Faith of Christ simply, but the Faith of Bbs. or Church of England.

Ergo, The members of the Church of England are not baptized into the Faith of Christ simply, but into the Faith of the Bbs. or Church of England, which is the false Faith of the baptizer, of the Sureties or parents, and so the Faith of the baptisme.

For the second point let vs consider the faith & repentance of the Church of England, I meane of the faith that is visibly professed & expressed in the fruites of repentence among them: & thereby we shal know the tree.

The faith of that Church is not a true faith which teach & professe a false mediator: & the repentance of that Church is not a true repentance, which practise according to that false doctrine.

But the assemblies Ecclesiastical of England with the teachers & professors of them, teach and professe a false Mediator: For they teach that Christ is a Mediator of all that false Church, Ministry, VVorship and Government, established in the Land; Sacrificing and making intercession for them in the dayly practise of al those abominations: Ruling and Governing them by all the Ecclesiastical Hierachy, and by the courts.

Courts & canons Ecclesiastical, which are the inventions of the man of sinne: Teaching & Propheying vnto them by those Antichristian Prelates, Priests, & Deacons, which raigne in the Land: & so practising according to this false faith practise a false repentance.

Ergo, the Faith of the Church of England, of the teachers & professors therof, & the repentance of them is not true, but false.

But it wilbe objected against both these assertions that although one thing be intended in baptisme, yet the Lord may admit of & accept another: & though they profess & preach falsely, yet the Lord he can & doth no doubt work mervaylously besides al that we can think or speak: Truth I yeeld it most willingly; & blessed be the Lord for his infinite & unspeakeable mercy therein: but we dispute not what God can do of his powre or wil do of his mercy, things unknowne vnto vs: but we speake of things revealed and manifested vnto vs, according whervnto we must walk & judg of matters according to that which we see; according as the word judgeth; according as the Church & members of the Church of England teach, profess, & practise visibly, which is seen & discerned of vs, we are to passe our censure; but we judg no man before the tyme: we doe not clyme vp into Gods judgment seate: our Faith is visible: our repentance is visible: our charity visible: our Spirit visible: our baptisme visible: our preaching visible: our covenant visible, our Church visible: our judgment visible: things that are revealed aperature to vs & our Children, that say we is false in the assemblies Ecclesiastical: Secret things aperature to the Lord: these we leave to the Lord, we medle not with them: this I desire may once for al be remembered & pondered; & so I end this matter.

The Fifteenth Section.

The next point is your Fourth, wherein you do vs open injury, viz.

4. In holding that Princes have no more to do in ecclesiastical causes then one of you in a particular congregation: these are your wordes.

Mr. Ber. I challenge you in this particular imputation, to be either a malicious or an ignorant slanderer: For eyther you know not what we teach concerning Princes Authorities, & so slander vs ignorantly: or if you know our judgment in that matter you slander vs maliciously. Remember that the Prophet in the Psalmes complayneth that his enemies digd pits for him, laid snares, grinnes & nets in his way to catch him ynowares & to bring evil vppon him; are you now become such an enemy vnto vs? doe you think by calling into question the Supremacy of Princes imputing therein treason to vs to catch vs in a snare, & cause vs to fall into the pit? if this be your course, thus to hunt the Soules of men, look vnto your self, therein you manifest little grace to me: but let vs heer the cause you impute to vs, you say we hold that princes have no more to do in ecclesiastical causes then one of vs in a particular congregation: I say for myne owne part, & I think I may say it for al the brethren of our Church, that herin you do shamefully belie vs; I wil therfor manifest what we hold & teach concerning Princes Supremacy.

1. First, we each & hold according to the Scriptures that Princes & civil Estates are the Lords blessed ordinance, Rom. 13. 2.

2. Secondly

2. Secondly, that every Soule ought to be subject vnto the civil Magistrates of what estate & condition soever they be, Rom. 13. 1. Tit. 3. 1. Pet. 2. 13.

3. Thirdly, that we must absolutely submit vnto the civil Magistrate eyther to do his lawfull commandments, or to suffer his vnlawfull punishments: by consequence from the former places.

4. Fourthly, that it is vnlawfull for any subject to make insurrection or rebellion against the civil Magistrates; by consequence from the former places.

5. Fifthly, that it is the Magistrates office to be the keeper of both the tables of the commandments; both to abolish Idolatry & al false wayes, also to forbid & punish al vnrighteousnes as also to commaund & caule al men within there Dominions to walk in the wayes of God, being fitted & prepared therevnto: and that by the examples of David, Iosaphat, Hezekiah, Iosiah, Nehemiah, Roman, 13. 4. 5. Psalm. 101. toto. and 132. 2-5.

6. That a Prince hath powre in a particular visible Church, to punish any wickednes any one committeth: and to cause that visible Church to assume & practise any truth Gods word teacheth; ex praecedentibus: how this is more authority then any one particular member hath.

7. VVee teach notwithstanding that Princes if they wil be saved must bee members of a true visible Church, & must walk ther in the obedience of Gods Commaundments & ordinances, submitting to the censures for the reformation & salvation of his soule, as well as to the preaching of the VVord, administration of the Seales of the covenant, prayers, &c. because God hath appointed but one way to save the Soules of Princes and Subjects.

8. If civil Magistrates be by censures cast out of the true visible Church, yet they are still to be accounted Gods ordinance, still to be obeyed in the L. still to be submitted to in regard of their punishment, no rebellion or insurrection to be made against them by any of the Church whatsoever: but prayer to be made for them instantly and daily.

Now Mr. Bern. stop your mouth & cease slaundering, & take away the poyson from vnder your Tong.

Paralleles, Censures, Observations; aperteyning to the fiftenth Section.

I desire heer that the reader would observe carefully: that although Mr. Bern. in his Lettre to Mr. Hel. had charged vs with this slaunderous vntruth concerning our disloyalty to Magistrates; yet I having written this Lettre vnto him, he in this his book sayeth not a word to this Section of my lettre: whereas if he had dealt vprightly he should have cleered vs in that particular of disloyalty, wherein he charged vs falsely: but like a subtil adversary he thought to bring vs into disgrace & hatred by al meanes, & wherein he saw vs approvable therein he craftily forsaketh vs; & leaveth vs to the obloquy of the world, which vsually lay this false imputation of disloyalty vpon vs; well let Mr. Bern. & al men know, especially al lawfull civil Magistrates of what degree soever, that the Churches of the Separation are in their judgments as sound, & in their hearts as loyal & dutiful vnto

ful vnto Princes & civil States, as the best prelate of England; & that the more popelike they are the more trayterous they wil prove vnto the civil Magist. & that if they bee let alone, they with the Pope at the length will take vppon them; Petrus dedit Petro, Petrus diadema Radopho, & cause the Emperor to hold the stirrop.

The sixteenth Section.

Your sixteenth point followeth; which is this, viz.

15. That ministers ought only to live of voluntary contribution & not of stipends; or any set mainenance; this you impute to vs: we reject it, for we hold it lawful for the Elders of the Church to receive weekly, monthly, or yeerely a pencion of the Church for their labors, al that we teach concerning the mayntenance of the ministerie is this.

1. That it is vnlawful for the Elders of the Church to challendg at the hands of them that are infidels & vnbelievers, tithes, & offerings as you do.

2. Wee hold that tithes are either Iewish or popish,

3. That the officers of the visible Church may receive any gift of any Friend that is withour, & live of it.

4. That the officers of the Church in the necessity of the Church ought to work for their living, as Paul made tents.

5. That the officers of the Church may challendg mayntenance of the Church, if the Church be able to yeeld it.

6. That also the poore of the Chuich may require mayntenance vppon the same grounds for we are al members one of another, & have al things common in vse; though not in possession: al these particulars are plaine by these Scriptures, Heb. 7. 12. & 9. 9. Act. 2. 44. 45. 1. Cor. 9. 1-15. Gal. 6. 6. & 4. 9. 10. Col. 2. 16, 17. 20, 21.

This is the substance of that wee hold herein and therefore Mr. Bern. you do vs open wrong in this point also.

Paralleles, Censures, Observations, aperteyning to the sixteenth Section.

Mr. Bern. pag. 156. of the Sep. Schisme avoucheth that to deny tithes, & a set mayntenance to Ministers is contrary to the Lords wisdom, who vnder the law appointeth tithes a set mainenance, & ther is nothing against it in the gospel: I answer with the Apostle, the old Testament (I doe not meane the writings of the Law, the Prophets, & the Psalmes) and the ordinances thereof are abolished: The bond woman and her Children are cast out, Gallat. 4. 30. and if ther bee a changd of the Priesthood, ther must needes bee a changd of the law, Heb. 7. 12. wherefore seing set stipends by tithes were a part of these worldly ordinances of the old Testament, of those impotent & beggerly rudiments, of that yoke of bondage whence Christ hath set vs free: it followeth that set mayntenance by tythes is abolished by Christ: & as the liberty of the gospel is to be carefully preserved in other things, as in that of circumcision, of the passover, of the preisthood, of the Sacrifices and the rest: So must it bee carefully preserved even in this particular of set maintenance by tithes, for if any Mosaicall, impotent, beggerly rudiment, or worldly

or worldly ordinance: if any part of the yoke of bondage may be joynd with Christ, why not all? if not all, why may any? Again where as you say there is nothing against set maintenance by tithes in the New Testament, I demand two things: 1. Whither Christ hath not abolished the Mosaiical ordinances & brought in the New Testament? & whither this be not contray to set maintenance by tithes? 2. whither wee ought not to have something for set maintenance by tithes in the New Testament, (if it must be retayned) that wee vpon sayth may submit vnto it? Seeing that whatsoever is not of Faith is sinne: So that this speech of yours, viz: ther is nothing against it in the gospel, is both false, & if it were true, yet is insufficient, seeing that it is not a good plea to say ther is nothing against it, except wee can also say, that ther is something for it: & thus much for this point.

The sevententh Section.

Your sixtenth point followeth, viz.

16. That our Churches ought to be rased downe, & not to be employed to the worship of God; we are not absolute & peremptoric in this: only this we think for the present that al the reliques, shapes, formes, memorials, instruments, & remembrances of Antichristian Idolatry ought now as well to be defaced, as in the old Testament ought Reliques of paganism, because that the proportion of paganism & Antichristianisme is equal, the one the L. calleth Rome & al Antichristian assemblies, Babylon, Egypt, Sodom, Apoc. 18. 2. & 17. 8. & Antichristians are called by the same reason, Gentils, Apo. 11. 2. even Babylonians, Egyptians, Sodomites, & so by consequent proportion the Temples Babylonish Temples, pagan Temples, Egyptian Temples, Sodomitish Temples: & therefore to be defaced vterly according to the commaundement, Deut. 7. 5, 6. & 12. 2. Iudg. 2. 2. Gen. 35. 4. 2. King. 10. 27. 28. & 18. 4. 5. Plal. 16. 4. Exod. 23. 13. Elay. 30. 22. the same may be said of your holydaies, your tithes & offerings, your Surplices, Copes, Crosses, Fonts, & al other Superstitious reliques, that God wil not be honored by instruments of Idolatry: nor Idols must not bee so much honored as to retayne a mayle or pinne of them or their implements to honor God with all: Lett vs see Mr. Bernard what you can say, to convince vs of error: You see the reasons that move vs thus to think till wee see better.

Paralleles, Censures, Observations, aperteyning
to the sevententh Section.

Although Mr. Ainsw. hath sufficiently kept your mouth Mr. Bern. in this particular, yet I think it not amisse to add thus much, for further cleering of the matter: know therefore, that as Iehu turned the Temple of Baal into a jakes after he had defaced it, 2. King. 10. 27. and as Hezechiah brake in peeces the brasen Serpent, the Lords owne ordinance being abused to Idolatry, 2. King. 18. 4. So the Kings of the earth should doe wel to follow the Holy Ghosts prophcy, Revel. 17. 16. even to make the whore of Babylon desolate, and naked, to eate her Flesh, & burne her with fire: and not

to suffer.

courts & causes Ecclesiastical, which are the inventions of the man of Sinne: Teaching & Propheying vnto them by those Antichristian Prelates, Priests, & Deacons, which gainge in the Land: & so practising according to this false Faith practise a false repentance.

Ergo, the Faith of the Church of England, of the teachers & professors thereof, & the repentance of them is not true, but false.

But it wilbe objected against both these assertions that although one thing be intended in baptisme, yet the Lord may admit of & accept another: & though they profess & preach falsely, yet the Lord he can & doth no doubt work mervaylously besides al that we can think or speak: Truth I yeeld it most willingly: & blessed be the Lord for his infinite & vnspeakeable mercy therein: but we dispute not what God can do of his powre or wil do of his mercy, things vnkowne vnto vs: but we speake of things revealed and manifested vnto vs, according wherunto we must walk & judg of matters according to that which we see: according as the word judgeth: according as the Church & members of the Church of England teach, profess, & practise visibly, which is seen & discerned of vs, we are to passe our censure: but we judg no man before the tyme: we doe not clympe into Gods judgment seate: our Faith is visible: our repentance is visible: our charity visible: our Spirit visible: our baptisme visible: our preaching visible: our covenant visible, our Church visible: our judgment visible: things that are revealed aperteyne to vs & our Children, that say we is false in the assemblies Ecclesiastical: Secreat things aperteyne to the Lord: these we leave to the Lord, we meddle not with them: this I desire may once for al be remembered & pondered, & so I end this matter.

The Fifteenth Section.

The next point is your Fourth wherein you do vs open injury, viz.

4. In holding that Princes have no more to do in ecclesiastical causes then one of you in a particular congregation: these are your wordes.

Mr. Ber, I challenge you in this particular imputation, to be either a malicious or an ignorant slanderer: For either you know not what we teach concerning Princes Authorities, & so slander vs ignorantly: or if you know our judgment in that matter you slander vs maliciously: Remember that the Prophet in the Psalmes complayneth that his enemies digd pits for him, laid snares, grannes & nets in his way to catch him ynowares & to bring evil vppon him: are you now become such an enemy vnto vs? doe you think by calling into question the Supremacy of Princes imputing therein treason to vs to catch vs in a snare, & cause vs to fall into the pit: if this be your course, thus to hunt the Soules of men look vnto your self, therein you manifest liell grace to me: but let vs heere the cause you impute to vs, you say we hold that princes have no more to do in ecclesiastical causes then one of vs in a particular congregatiō: I say for myne owne part, & I think I may say it for al the brethren of our Church, that herein you do shamefully belie vs: I wil ther for manifest what we hold & teach concerning Princes Supremacy.

1. First, we teach & hold according to the Scriptures that Princes & civil Estates are the Lords blessed ordinance, Rom. 13, 2.

2. Secondly

2. Secondly, that every Soule ought to be subject vnto the civil Magistrates of what estate & condition soever they be, Rom. 13. 1. Tit. 3. 1. 1. Pet. 2. 13.

3. Thirdly, that we must absolutely submit vnto the civil Magistrate eyther to do his lawfull commandements, or to suffer his vnlawful punishments: by consequence from the former places.

4. Fourthly, that it is vnlawful for any subject to make insurrection or rebellion against the civil Magistrates; by consequence from the former places.

5. Fifthly, that it is the Magistrates office to be the keeper of both the tables of the commandements; both to abolish Idolatry & al false wayes, also to forbid & punish al vnrighteousnes as also to commaund & caule al men within there Dominions to walk in the wayes of God, being fitted & prepared therevnto: and that by the examples of David, Iosaphat, Hezekiah, Iosiah, Nehemiah, Roman. 13. 4. 5. Psalm. 101. toto. and 132. 2-5.

6. That a Prince hath powrein a particular visible Church, to punish any wickednes any one committeth: and to cause that visible Church to assume & practise any truth Gods word teacheth; ex precedentibus: now this is more authority then any one particular member hath.

7. VVee teach notwithstanding that Princes if they wilbe saved must bee members of a true visible Church, & must walk ther in the obedience of Gods Commaundements & ordinances, submitting to the censures for the reformation & salvation of his soule, as well as to the preaching of the VVord, administration of the Seales of the covenant, prayers, &c. because God hath appointed but one way to save the Soules of Princes and Subjects.

8. If civil Magistrates be by censures cast out of the true visible Church, yet they are stil to be accounted Gods ordinance, stil to bee obeyed in the L. stil to be submitted to in regard of their punishment, no rebellion or insurrection to be made against them by any of the Church whatsoever: but prayer to bee made for them instantly and dayly.

Now Mr. Bern. stop your mouth & cease slaundering, & take away the poyson from vnder your Tong.

Paralleles, Censures, Observations, apertey-
ning to the fiftenth Section.

I desire heer that the reader would observe carefully; that although Mr. Bern. in his Lettre to Mr. Hel. had charged vs with this slaunderous vntruth concerning our disloyalty to Magistrates; yet I having written this Lettre vnto him, he in this his book sayeth not a word to this Section of my lettre: whereas if he had dealt vprightly he should have cleered vs in that particular of disloyalty, wherein he charged vs falsely: but like a subtil adversary he thought to bring vs into disgrace & hatred by al meanes, & wherein he saw vs approvable therein he craftily forsaketh vs; & leaveth vs to the obloquy of the world, which usually lay this false imputation of disloyalty vpon vs; welle Mr. Bern. & al men know, especially al lawful civil Magistrates of what degree soever, that the Churches of the Separation are in their judgments as sound, & in their hearts as loyal & duti-

ful vnto Princes & civil States, as the best prelate of England, & that the more popelike they are the more trayterous they wil prove vnto the civil Magist. & that if they bee let alone, they with the Pope are in the length wil take vpon them: Petrus dedit Petri, Petrus diadema Radoipho, & cause the Emperor to hold the stirrop.

The sixteenth Section.

Your fiftenth point followeth; which is this, viz.

15. That ministers ought only to live of voluntary contribution & not of stipends; or any set maintenance: this you impute to vs: we reject it, for we hold it lawful for the Elders of the Church to receave weekly, monthly, or yeerely a pencion of the Church for their labors, al that we teach concerning the mayntenance of the minittrie is this.

1. That it is vnlawful for the Elders of the Church to challengd at the hands of them that are infidels & vnbeleeuers, tithes, & offerings as you do.

2. Wee hold that tithes are either Iewish or popish,

3. That the officers of the visible Church may receave any gift of any Friend that is without, & live of it.

4. That the officers of the Church in the necessity of the Church ought to work for their living, as Paul made tents.

5. That the officers of the Church may challengd mayntenance of the Church, if the Church be able to yeeld it.

6. That also the poore of the Church may require mayntenance vpon the same grounds for we are al members one of another, & have al things common in vs; though not in possession: al these particulars are plaine by these Scriptures, Heb. 7. 12. & 9. 9. Act. 2. 44. 45. 1. Cor. 9. 1-15. Gal. 6. 6. & 4. 9. 10. Col. 3. 16, 17. 20, 21.

This is the substance of that wee hold herein and therefore Mr. Bern. you do vs open wrong in this point also.

Paralleles, Censures, Observations, aperteyning to the sixteenth Section.

Mr. Bern. pag. 156. of the Sep. Schisme avoucheth that to deny tithes, & a set mayntenance to Ministers is contrary to the Lords wisdom, who vnder the law appointeth tithes a set maintenance, & ther is nothing against it in the gospel: I answer with the Apostle, the old Testament (I doe not meane the writings of the Law, the Prophets, & the Psalmes) and the ordinances thereof are abolished: The bond woman and her Children are cast out, Gallat. 4. 30. and if ther bee a changd of the Priesthood, ther must needes bee a changd of the law, Heb. 7. 12. wherefore seing set stipends by tithes were a part of these worldly ordinances of the old Testament, of those impotent & beggerly rudiments, of that yoke of bondage whence Christ hath set vs free: it followeth that set mayntenance by tythes is abolished by Christ: & as the liberty of the gospel is to be carefully preserved in other things, as in that of circumcision, of the passover, of the priesthood, of the Sacrifices and the rest: So must it bee carefully preserved even in this particular of set maintenance by tithes, for if any Mosaicall, impotent, beggerly rudiment, or worldly

worldly ordinance: if any part of the yoke of bondage may be joynd with Christ, why not all? if not all, why may any? Again where as you say there is nothing against set mayntenance by tithes in the New Testament, I demaund two things: 1. Whither Christ hath not abolished the Mosiacal ordinances & brought in the New Testament? & whither this be not contrary to set maintenance by tithes? 2. whither wee ought not to have something for set mayntenance by tithes in the New Testament, (if it must be retayned) that wee vpon sayth may submit vnto it? Seeing that what soever is not of Fayth is sinne: So that this speech of yours, viz: ther is nothing against it in the gospel, is both false, & if it were true, yet is insufficient, seeing that it is not a good plea to say ther is nothing against it, except wee can also say, that ther is something for it, & thus much for this point.

The sevententh Section.

Your sixtenth point followeth, viz.

6. That our Churches ought to be rased downe, & not to be employed to the worship of God: we are not absolute & peremptorie in this: only this we think for the present that al the reliques, shapes, formes, memorials, instruments, & remembrances of Antichristian Idolatry ought now as wel to be defaced, as in the old Testament ought Reliques of paganism, because that the proportion of paganism & Antichristianisme is equal, therfor the L. calleth Rome & al Antichristian assemblies, Babylon, Egypt, Sodom, Apoc. 18. 2. & 17. 2. & Antichristians are called by the same reason, Gentils, Apo. 11. 2. even Babylonians, Egyptians, Sodomites. & so by consequent proportion the Temples Babylonish Temples, pagan Temples, Egyptian Temples, Sodomitish Temples: & therfore to be defaced vterly according to the commaundement, Deut. 7. 5. 6. & 12. 2. Iudg. 2. 2. Gen. 35 4. 4. 2. King. 10. 27. 28. & 28. 4. 5. Plal. 16. 4. Exod. 23. 13. Esay. 30. 23. the same may be said of your holydayes, your tithes & offerings, your Surplices, Copes, Crookes, Fonts, & al. other Superstitious reliques: that God wil not be honored by instruments of Idolatry: nor Idols must nor bee so much honored as to retayne a mayle or phine of them or their implements to honor God with all: Lett vs see Mr. Bernard what you can say, to convince vs of error: You see the reasons that move vs thus to think till wee see better.

Paralleles, Censures, Observations, aperteyning
to the sevententh Section.

Although Mr. Ainsw. hath sufficiently stoppt your mouth Mr. Bern. in this particular, yet I think it not amisse to add thus much, for further clearing of the matter: know therefore, that as Iehu turned the Temple of Baal into a jakes after he had defaced it, 2. King. 10. 27. and as Hezechiah brake in peeces the brasen Serpent, the Lords owne ordinance being abused to Idolatry, 2. King. 18. 4. So the Kings of the earth should doe wel to follow the Holy Ghosts prophcy, Revel. 17. 16. even to make the whore of Babylon desolate, and naked, to eat her Flesh, and burne her with fire: and not

so suffer.

to suffer her wares, that is her vessels of wood, Ivory, Brasse, Iron, marble, to be bought any more; which I am perswaded shal in due tyme be accomplished: that as the goodly buildings of the Abbayes, Monasteries, & Nunries, are already destroyed, & made barnes, stables, winnells, jakes, so shal it be done with al the Idol Temples when the howre of their visitation shal come: & whereas you object for the justifying of the vse of the Idol Temples, that seing Antichrist sitteth in the Church of God, that therfor when the Idol Temples were built, the Church took possession of them to keep possession for the Lord in his creatures, therby concluding a lawfull vse of them now for the Church restored, I answer you: your ground is faulty, & therfor your building tottereth: the place of the Apostle, 2. Thes. 2. 4, wher it is said that Antichrist sitteth in the Temple of God, is falsely by you conceived & interpreted, for it doth not import that (as you would have it), Antichrists Church, & the true Church of Christ are one & the same, & that the same company of men can be, and are, both the true visible Church of Christ, & at that same tyme the Church of Antichrist: this is impossible: for the true Church is not the false Church. But this is the meaning, viz: either that Antichrist shal sit in the consciences of men which is properly the Temple of God: Or that Antichrist shal arise vp out of that company of men which once were the Temple of God, as Rome was: or that the Church being true in the constitution, Antichrist shal soyst into it by lile and lile his false ministry, Vvorship, and Government, as experience teacheth he hath done: For a true Church may have Antichristian ordinances retayned & raised vp in it: this being the true meaning of the Apostle, how can you hence conclude soundly that the true Church tooke possession of the Temples, which the false Church of Antichrist built: Seing the true Church is not the false Church, & seing that the temples were built in the palpable darknes of grosse popery, some of them perhaps dedicated to heathen Idols, some of them to Antichristian Idols, as ther Hee, & shee Saints; al of them to Devils. For if Ieroboams Preists were appointed for Devils, 2. Chron. 11. 15. & if the Antichristian preists are the Spirit of Devils, Revel. 16. 14. & the worship of Antichristians the worship of Devils, Revel. 9. 20. & the Antichristian Churches the habitation of Devils, Revel. 18. 2, then the Temples are dedicated to Devils: not that they intended so to dedicate them: but for that they are so indeed: the Lord accounting that to be done to the Devil, which is not done to him as he hath commaunded: & the Devill substituting himself in Gods place, when men go a whoring after ther owne inventions: Therfor the Apostle saith plainly that the Gentils Sacrifice to Devils, 1. Cor. 10. 20. to conclude this point therfor, & so to leave you to meditate vppon these things: Seing the Gentils Sacrifice to Devils, seing the Antichristians worship Devils, seing Ieroboams preists were appointed for Devils: & yet al these intended to worship God even the true God: then it followeth that though the Antichristians did intend to dedicate their Temples to the true God (which yet is not granted) nevertheless they were dedicated to Devils: & therfor are to be raced downe & converted to the habitation of Iim, & Zijm, Saryres, Shrich owles, & Ravens as the Prophet speaketh Esay. 34. 8-13.

The eighteenth Section.

Your first point now cometh in the last place to be considered, viz.

Paralleles, Censures, Observations.

112. 113.

In separating from al the reformed Churches : you say we do it: Let us consider what we hold: Surely we say the Churches are of two sorts, false Churches such as yours of workshop is, & al others of like fashion; true Churches, & those also of two sorts: pure, wherein no open knowne sinne is suffered: corrupt, wherein some one or more knowne sinne is tolerated: to the true Churches which are pure wee may & wil joyn: to the true Churches which are corrupt we cary our selves thus: First, we labor to discover their faults vnto them, admonishing them to reforme which wee are bound to doe, because they are our brethren. Secondly, if they wil not reforme after we have convinced their errors vnto them, we depart from them lest wee should partake with their sinnes: this is our judgment, & practise: if you can reprove it, let vs heere from you wee pray you.

Paralleles, Censures, Observations, aperteyning to the eighteenth Section.

Heer I desire the Gentle Reader not to be offended that wee endeavouring to walk in the liberty of the gospel, do not tie our selves to any Church or Churches whatsoever, but only to the rules of Gods word: & therfor howsoever it may seem odious that wee Separate from al churches, yet the causes being indifferently considered, the matter wil seme reasonable, for we Separate from al Churches vpon several reasons, 1. From some (such as are the English Churches) we Separate for the Falsehood of them: & that is a just cause in any indifferent mans judgment, 2. from other (such as are the Reformed Churches) wee Separate not for that they are false, but for that being true they are corrupt: & herein our Separation is not total but for a tyme, til we have performed our duties vnto them: whē we have therfor admonished them of their corruptions & they repent, then we joyne in communion with them: if they repent not wee leave them to the Lord: & we must needs keep our selves vnspotted, & take heed that we partake not with other mens sinnes,

The nineteenth Section.

And now Mr. Bein, suffer me a litle to deale with you as with one of whome I have the right so wel as I have done: it greeveth my Soule for you to see you so straungely seduced by Satan, & so violently carryed in your boysterous & robustious disposition against the truth, & the professors thereof: it hath grieved me heretofore to see your arrogant, proud & ambitious carriage preferring your self in place before men both more auncient, holy, & learned then you self in the judgment of al that know you & them: it hath grieved mee to hear such calumpnies as you have in the bitterness of your wrath uttered against divers of vs which I could relate to your eternal infamy, but I spare you: it hath grieved me to heare your formality that you are become an absolute conformitate in judgment, & that you would be so in practise if some persons hindered you not: it greeveth me exceedingly to see some Letters of yours wherein you & your Disciples lying at the advantage take all things in the evil part, pervers & misconstrue mens writings manifesting therein much perversnes of Spirit: it greeveth mee above all that you should

support

support the Kingdome of Antichrist; by your writings against the truths, & by your vntruth vttered of mee & others. You have now two writings of mine in your hands this & the other you know of, wherein our cause is discovered, which I have especially directed to you for your good: I beseech you in the name of the L. look to your self & search into this truth, I wonder you should not see it, it is clearer to mee then noone day, or if you see it as it seemeth you once did by your confession, then I wonder much more that you who seem so holy as you doe, should dare to continue in your evil way. If you have any thing to say in answer to this & the other writing let vs heere from you: take heed of wrestling & misconstruing my writings: you shal gaine nothing by it I assure you at my handes: let your conscience vpon the wrack before the Lord, examine your hart what hindereth you from the truth: know this that if any sinister respect hinder you, you wherein shal find litle peace to your conscience, & declare lesse thankfulness to God: know it would bee the greatest honour ever befall you to be one of the Lords witnesses, & it wilbe the greatest disgrace that can possible light vpp on you to be found one of those that fight against the lamb Iesus Christ in resisting his truth, & the witnesses thereof: assure your self Gods truth wil prevaile in despight of al the gainsayers: remember that our cause is the same in a manner with the Puritane cause, onely they dare not practise as wee doe: remember that the Lord hath had those that have spilt ther blood in this testimonie, & ther blood & testimony hath stirred vs vp to this our witness: consider that this truth prevayleth daily, & shal prevayle: it was opposed in the Queenes dayes it hath prevayled & standeth in despight of al the gainsayers: consider that though the Prelates & you with your fellow Preests oppose against it, yet it hath growne to this head as you see: what are you Mr. Bern. to oppose against it: you are a simple man in comparison of them that have delt against it, & have taken the foyle, All the Oxford Doctors, Mr. Hildersha, Mr. Iacob, Mr. Bredwel, Mr. Giffard, could not with ther writings overthrow this truth, & doe you think that you can batter it with your mediocrity: nay you are to yong to deale against this cause: al your rage & wrath, & choller, & revengde shal never bee able to daunt vs, or to diminish the credit of Gods truth: you had need more then any mā I know in your way to walk in this way with vs: For you have so many vagaries to & froe, so many rebellious courtes, so many dislempered affections & speeches, that so long as you are not vnder the L. yoke, & vnhampered by the L. ordinances the censures of the Church, you shall find litle rest to your Soule: wee for our part care not for your help, for our gaine will be litle by you, if any thing at all, but wee respect your own good: God hath no need of you, you see he can work his work without you: Let these things work vppon you, take heed you bee not deceived by the applause of the multitude, nor by the Prelates fayre wordes, nor by his angels: Remember that if you receive not the love of the truth God may deliver you over justly to beleeve lies to your owne overthrow: think not much that I write thus vnto you: I doe it out of compassion and love to you: vnto whome I wish so well: David was content to bee smitten by the righteous, and flatterie I think overthroweth you: your Parasites have robbed you of your wisdom: beleeve mee I speak the truth: So requiring your answer to both my writings I bid you Farewell.

Heere endeth the letter which was written to Mr. B. divided into 19. Sections, with the Paralleles, Censures, & Observations, aperteyning to every particular Section thereof.

Thus have I Mr. Bern, passed through the substantial part of your book, which concerneth the cause it self: which although you have placed in the last place, namely from pag. 78. forward, yet I thought meet to make answer to it in the first place, because it is the most material part of your book: and heerein you have vied a notable peece of Sophistical Rhetorick, first to draw our persons into dislike with your readers, and so to prejudicate & forsake ther myndes against our cause: For so it falleth out customably that the person being disliked the cause cannot bee entertayned: wherefor after you had collected al your superficial stuffe, al the accidental conjectures which you heape vpin your book from pag. 21. to 78. and had cast them in the Readers way, whereat he might stumble; the you come from pag. 78. to the end, to the matter, & varnish that also, as well as you can, thereby thinking viterly to pervert your Reader from the truth: well Mr. Bern. I have through the mercy of God answered al the substantial points of your book: not omitting one to my knowledg that is worth answer; but especially I have labored to manifest the mayne cause of our Separation, the first fondacion & rock of truth, which is, that Christs ministerial powre is given to two or thre Faithful ones, who are the true seed of Abraham, to whome the promises, the covenant of the New Testament, Christ, & al the holy things are given: For this is the groundwork & Foundation of the L. truth: & this I beseech al the land, al the faithful of the land, especially to look vnto: & if they yeeld this ground they must needs Separate: if they deny this ground, then ther is no footing for them but in Succession, & the Popes chayre: So that heer is the controversy, heer is the state of the Question, whether the holy things with Christ be given originally to the body of the Church to the Faithful; or whether the holy things with Christ bee given to the Ministry originally, & that the Church hath al from the ministry: & that is the point of succession: I beseech you Mr. Bern, & all the honest harted people of the Land to waygh & determine this point in their owne hearts, & then your book wilbe found to be but froth: now having answered your mayne matter: I come to answer your probabilities against the Sep. schisme: From the pag. 21-44. you propound 7. Likelihoods that the way of the Separation is not the trnth which probabilities may be framed into these formes of reasoning.

The first Likelyhood against the Sep. is thus framed.

Novelty is not the truth: The Separation is Novelty, go: not the truth: For answer to this argument: I ask, whether Luthers & Calvins opinions were false, because they were new: For popery had the prescription of a thousand yeeres against Calvin: but Calvin hath not had the prescription of an hundred yeeres against the Separation: nay I suppose not above fifty yeeres: & may not the Prelates reason against the Puritane thus: or the papists against the Protestants? wherefor although I wil not scosse at this argument, yet I pity your simplicity in it: but I alter your argument, and frame another after this manner against you, Antiquity is the truth: The Separation is true antiquity: go: the truth, the reason of this Argument is for that we approve the Doctryne and practise of separation from the beginning out of the writings of the Holy Apostles: and on the contrary I reason thus against your Protestancy: Novelty is not the truth: The ministry, worship, & government of the protestant churches of England are Novelty go:

Not the truth: that al these things are novelty, I prove bicause they are not of the primitive Apostolique institution as I have sufficiently proved in the former Treatise: Thus much for your first Likelyhood.

The second Likelyhood against the Sep, is thus framed.

They that in some things agree with auncient Heretiques & Schismatiques, are Heretiques & Schismatiques, & their opinions heresy & Schisme.

The Sep, in some things agree with auncient Heretiques & Schismatiques.

Ergo, they are Heretiq. & Schismatic. & their opinions heresy & Schisme.

I answer by this arg. I can prove you Mr. Bern. to be an Heretique and Schismaticque, except you will renounce the Deity, and Trinity, the fall of Adam, redemption by Christ, &c. For I can prove that Heretiques, yea most vild Heretiques have held these opinions with you: if my argument be not good against you, neither is yours good against vs, besides you should, counting vs to agree with auncient Heretiques & Schismatiques, have proved two things, 1. that they were indeed. & in truth. Heretiques and Schismatiques, for holding the points that wee hold, 2. you should have set downe the particulars wherein we agree with them: but you have done neither of them: & therefore sayle in your proof: and so let this Likelyhood also passe as a matter not worth taking vp.

The third Likelyhood against the Sep, is framed thus.

That is not the truth, the Teachers & professors wherof somtyme do give straung expositions, & therby do wrest the Scriptures.

The Teachers & professors of the Separation doe straungely expound & wrest the Scriptures somtyme.

Ergo, the Separation is not the truth.

I answer: First do you expound no Scripture straungely to the Papists: Do not they instantly defend against you al, that you shamefully wrest those two places of Scripture, Mat. 16. 18. ypon this rock will I wil build my church, 1. Cor. 12. 24. this is my body: yea & a hundred more besides: if therfor the argument be good for you against vs, it is good for the Papists against you: but the argument is naught: For may not a company of men have the truth & somtyme through ignorance misinterpret, & so pervert the Scripture? it may be so vndoubtedly, except you will say that men professing the truth have in them (as the Pope saith he hath in *Scriin peccatoris*) the infability of expounding Scriptures, as the Apostles & Prophets had in writing Scripture: & except you will say that men have the perfect & full knowledge of the Scripture: but secondly what are the Scriptures wee do straungely expound & wrest? I require you Mr. Bern. before the Lord to produce the places of Scripture that I do wrest & pervert, & eyther I wil acknowledge my sinne, or els justifie them to be truly expounded: in the meane tyme the reader may se that this is but simple stuffe, & the Papists can take it vp every wher against you.

The 4. Likelyhood against the Sep, is framed thus,

They

They that are not approved by the Reformed Churches, have not the truth.

The Sep. is not approved by the Reformed Churches.

Ergo, The Separation is not the truth.

I answer; That seeing the Separation have published the confession of their Faith where in they have by name desired the approbation of the universities of the Reformed Churches, either by writing or silence, & the said Christian universities have not disallowed that their confession though long since published, their silence is therefore in all equity to be accounted their consent: & Mr. Iunius his silence what is it els to be esteemed but consent: but suppose that all the men upon earth should disallow the Separation, if the Reformed Churches of Corinth, Rome, Thessalonica, Galatia, & the seven Churches of Asia, the Mother Church of Jerusalem planted by Christ, Iohn Baptist, & the Apostles, all of them being of one & the same primitive Apostolique constitution, if I say the Separation have the allowance & approbation of these Apostolique Churches it shall be sufficient for them: & therein they shall rest contented by my consent. In the meane season you forget that your Church is utterly disallowed by the reformed Churches in regard of your prelacy, which is one of the chief abominations among you: & in many other particular which I shall not need to relate: but remember for a conclusion for this point: The stone which the builders refused is become the chief corner stone: & I appeale unto your consciences if you do not think the Churches of the Separation better then your owne: & then tel me how you can stay in a worse knowing a better.

The 5. Likelyhood against Sep. may be framed thus.

Whatsoever Mr. Whittakers, Mr. Perkins, Mr. Bredwel, Mr. Willat, Mr. Allison, Mr. Cartwright, Mr. James, Mr. Rogers, Mr. H. Smyth saith of the Separation is true.

These forsaid learned men say the Sep. is not the truth.

Ergo, The Separation is not the truth.

I make another argument like unto this which shall be your answer.

Whatsoever, Herod, Pontius Pilate, Annas, & Cayphas, the learned Scribes & Pharisees, Tertullus the Oratour and all the Learned men of the Church of the Iewes say is true, that is true.

These persons all of them with one consent say that Christian Religion is Heresy and Schisme, as you may see in the History of the Gospel & acts.

Ergo, Christian Religion is Heresy & Schisme,

If this argument be faulty then is yours faulty much more: but I will reason thus for the Separation & against you: whatsoever Christ the Apostles the Holy Scripture the Primitive Apostolique Churches collected of the Iewes & Gentils do allow or disallow, is to be allowed or disallowed;

The Separation is allowed, & the Church, ministry, worship & Government of the English assemblies is disallowed by these forsaid persons.

Ergo, The Sep. is to be allowed, & you are to be disallowed.

The minor of this argument is proved in this book which I present to every honest hart of the Land, to be measured by the golden reed.

But mee. thinks. Mr. Bern. should blush at his Logick.

The 6. Likely hood against Seperation may be framed thus,

They have not the truth that are judged of the Lord.

The seperation is judged of the Lord.

Ergo: The Seperation hath not the truth, & againe.

They have the truth that are prospered by God in their course.

The English Protestants are prospered in their course.

Ergo, The English Protestants have the truth.

I answer: That this is false doctrine: For the wiseman saith Eccles. 9. 1—3. That prosperity or adversity are no signes of love or hatred, & Ierem. 12. 1, 2. that the wicked are in prosperity: and 1. Pet. 4. 17. judgment beginneth at Gods howse: This your reason therfor is most absurd & false, & is fit to breed Atheisme, & overthrow the whole truth of the Scriptures: but let vs see what judgments are vpon the Seperation: you frame them thus.

If Mr. Bolton that Apostated did hang himself: if Mr. Harison & Mr. Browne did differ, & one sel back: if Mr. Barrow & Mr. Greenwood, for calling you serpents, generations of Vipers, were martyred by the persecuting Prelates: if Mr. Iohnson pronounced excommunication against his brother: & if the Church excommunicated the Father: if Mr. Burnet died of the Plague: if Mr. Smyth was delivered twise from the Pursivant, & was sick almost to death, & doubted of the Seperation for 9. monethes space: then the Seperation is not the truth.

But al these things befel Mr. Bolton, Mr. Browne, Mr. Harison, Mr. Iohnsons, Mr. Burnet, Mr. Smyth.

Ergo: The seperation is not the truth.

I answer: The Churches of England have had thousand thousands of such accidents as these are befalling their Officers and Leaders, and yet as it were folly in vs to alledge them against you as the Papiists doe: so it is no wisdom but weaknes of judgment in you to mention them in your book against vs: VVhat is it good reasoning to say?

Iudas hanged himself, Christ was Crucified for blasphemy: Demas embraced the world: Nicholas the Deacon proved an Heretique: Paul and Barnabas sel our: Paul charged Peter and Barnabas with dissembling: Peter denyed Christ: All the Apostles were put to death for heresy. Ergo, the Christi in Religion is false: Bee false, yours
 Then is false: yet this is your goodly reason: if this bee a good argument wher is your Faith become false.

But in this Likely hood you have a sting at me in particular Mr. Bern. charging me with divers vntruths, which I wil manifest.

1. That I doubted 9. months I acknowledge: but that ever I did acknowledge the seperation for truth, & seperated from the English assemblies, & then returned againe vnto them (which you say) I do vterly deny, & appeale to the towne of Gagesbrugh, & those that knew my footesteps in this matter: & therfor herein I iudite you as a publique slanderer.

2. VVhereas

2. VWhereas you say I became satisfied at Coventree after conference had with certayne Ministers, and herevpon kneeled downe and praised God: I answer: I did not conferre with them about the seperation as you & they know wel enough in your consciences: but about withdrawing from true Churches, Ministers, and VVorship, corrupted: VWherein I receaved no satisfaction, but rather thought I had given instruction to them: and for kneeling downe to praise God I confesse I did, being requested to performe the duty at night after the conference by the Ministers: but that I praised God for resolution of my doubts, I deny to death and you therein are also a flauderer: I praised God for the quiet & peaceable conference, & such like matters, & desired pardon of the L. for ignorances, & errors, & weaknes of judgment, & any disordered caryage: if the minilters that heard my prayers & praises of God did misconstrue my meaning let them look vnto it.

3. VWhereas you impute an absurdity to mee as yet vnanswered, viz: that I should affirme the spit whereon the passeover was roasted was the Altar: I say: seing the passeover was a sacrifice, Marc. 14. 12. & that every sacrifice hath an altar, either the spit was the altar, or els it had no altar: Now tel me which is the Likeliest of the two? & if this be a reasonable speech that the wooden crosse was the Altar whereon Christ was sacrificed, why may not by as good reason, the spit be the altar of the passeover? the sacrifice was not slayne vpon the altar, but it was burnt vpon the altar: so that was not the altar wherevpon the passeover was killed, but wherevpon it was burnt or roasted: Mt. Bern. I doe confidently affirme against you, that the spit was asmuch the altar to the passeover, as the crosse was an altar to Christ: & let me heare what you in your best Logick can say against it.

The 7. Likelyhood against the Sep. is fiamed thus,

The truth increaseth in short space into a multitude.

The Seperation doth not increase, but is kept vnder.

Ergo, the Seperation is not the truth.

I answer you Mr. Bern. that this is but a popish argument: & Christ saith his Flock is but a litle Flock: but how very many yeeres hath the cause of the Seperation had it success? Forsooth 20. or 30. yeeres: alas as Mr. Be. what increase hath the Prelacy gotten in the world this hundreth yeeres? yet they say that is the truth against the Presbytery: what increase hath puritanisme gotten this 20. or 30. yeeres in England? yet they say that is the truth against the Prelacy: is not the cause of the Reformists almost dead and buried? but know Mr. Bern. that the cause of the Seperation being the same in the mayne groundes, and essentiall parts with the Reformed Churches, it hath had infinite increase ever since Luthers tyme: and whereas you object heer that wee leave our country without leave: I answer that you know the Law of the Land doth banish vs all: and if Abraham did lawfully passe from one country to another people, I se no reason that wee may not doe so: & though Israel could not get from Egypt, nor Iudah from Babylon being deteyned by violence in captivity, yet the Lord in working ther deliverance, declareth that he will have his people depart wher they may freely profess it without let or disturbance: besides you doe pervert the Prophet Ezechiel his

But mee thinks Mr. Bern. should blush at his Logick.

The 6. Likelyhood against Separation may be framed thus.

They have not the truth that are judged of the Lord.

The separation is judged of the Lord.

Ergo: The Separation hath not the truth, & againe.

They have the truth that are prospered by God in their course.

The English Protestants are prospered in their course.

Ergo, The English Protestants have the truth.

I answer; That this is false doctrine: For the wiseman saith Eccles. 9. 1—3. That prosperity or adversity are no signes of love or hatred, & Ierem. 12. 1, 2, that the wicked are in prosperity: and 1. Pet. 4. 17. judgment beginneth at Gods howse: This your reason therfor is most absurd & false, & is fit to breed Atheisme, & overthrow the whole truth of the Scriptures; but let vs see what judgments are vppon the Separation: you frame them thus.

If Mr. Bolton that Apostated did hang himself: if Mr. Harison & Mr. Browne did differ, & one sel back: if Mr. Barrow & Mr. Greenwood, for calling you serpents, generations of Vipers, were martyred by the persecuting Prelates: if Mr. Johnson pronounced excommunication against his brother: & if the Church excommunicated the Father: if Mr. Burnet died of the Plague: if Mr. Smyth was delivered twise from the Pursivant, & was sick almost to death, & doubted of the Separation for 9 monethes space: then the Separation is not the truth.

But al these things befel Mr. Bolton, Mr. Browne, Mr. Harison, Mr. Johnsons, Mr. Burner, Mr. Smyth.

Ergo: The separation is not the truth.

I answer: The Churches of England have had thousand thousands of such accidents as these are befalling their Officers and Leaders, and yet as it were folly in vs to alledge them against you as the Papists doe: so it is no wisdom but weaknes of judgment in you to mention them in your book against vs. VVhat is it good reasoning to say?

Judas hanged himself, Christ was Crucified for blasphemy: Demas embraced the world: Nicholas the Deacon proved an Heretique: Paul and Barnabas sel our: Paul charged Peter and Barnabas with dissembling: Peter denied Christ: All the Apostles were put to death for heresy. Ergo, the Christi in Religion is false, & bee false, yours

There is false: yet this is your goodly reason: if this bee a good argument wher is your Faith become false.

But in this Likelyhood you have a sting at me in particular Mr. Bern. charging me with divers vntruths, which I wil manifest.

1. That I doubted 9 months I acknowledge: but that ever I did acknowledg the Separation for truth, & separated from the English assemblies, & then returned againe vnto them (which you say) I do vnterly deny, & I appeale to the towne of Gagesbrugh, & those ether that knew my footesteps in this matter: & therfor herein I indite you as a publique slanderer.

2. VVhereas,

2. VWhereas you say I became satisfied at Coventree after conference had with certayne Ministers, and herevpon kneeled downe and praised God: I answer: I did not conferre with them about the seperation as you & they know wel enough in your consciences; but about withdrawing from true Churches, Ministers, and VVorship, corrupted; VWherein I received no satisfaction, but rather thought I had given instruction to them: and for kneeling downe to praise God I confesse I did, being requested to performe the duty at night after the conference by the Ministers: but that I praised God for resolution of my doubts, I deny to death and you therein are also a slanderer: I praised God for the quiet & peaceable conference, & such like matters, & desired pardon of the L. for ignorances, & errors, & weaknes of judgment, & any disordered carriage: if the ministers that heard my prayers & praises of God did misconstrue my meaning let them look vnto it.

3. VWhereas you impute an absurdity to mee as yet vnanswered, viz: that I should affirme the spit whereon the passeover was roasted was the Altar: I say: seing the passeover was a sacrifice, Marc. 14. 12. & that every sacrifice hath an altar, either the spit was the altar, or els it had no altar: Now tel me which is the Likeliest of the two? & if this be a reasonable speech that the wooden crosse was the Altar whereon Chriit was sacrificed, why may not by as good reason, the spit be the altar of the passeover? the sacrifice was not flayne vpon the altar, but it was burnt vpon the altar: so that was not the altar wherevpon the passeover was killed, but wherevpon it was burnt or roasted: Mr. Bern. I doe confidently affirme against you, that the spit was asmuch the altar to the passeover, as the crosse was an altar to Chriit: & let me heare what you in your best Logick can say against it.

The 7. Likelyhood against the Sep. is famed thus,

The truth increaseth in short space into a multitude.

The Seperation doth not increase, but is kept vnder.

Ergo, the Seperation is not the truth.

I answer you Mr. Bern. that this is but a popish argument; & Chriit saith his Flock is but a little Flock; but how very many yeeres hath the cause of the Seperation had it success? Forsooth 20. or 30. yeeres: alas as Mr. Be. what increase hath the Prelacy gotten in the world this hundreth yeeres? yet they say that is the truth against the Presbytery: what increase hath puritanisme gotten this 20. or 30. yeeres in England? yet they say that is the truth against the Prelacy: is not the cause of the Reformists almost dead and buried? but know Mr. Bern. that the cause of the Seperation being the same in the mayne groundes, and essentiall parts with the Reformed Churches, it hath had infinite increase ever since Luthers tyme: and whereas you object heer that wee leave our country without leave: I answer that you know the Law of the Land doth banish vs all; and if Abraham did lawfully passe from one country to another people, I se no reason that wee may not doe so: & though Israel could not get from Egypt, nor Iudah from Babylon being deteyned by violence in captivity, yet the Lord in working ther deliverance, declareth that he will have his people depart when they may freely profess it without let or disturbance: besides you doe pervert the Prophet Ezechiel's

speech: Cap. 3. 6. For was not Jonas sent to Nineveh: were not the Jewes carryed into captivity: were not the Apostles sent to all Nations? did all the Corinthians speak with strange Tongues: is it unlawful to send men to convert the Pagans? but the meaning of Ezechiel is that though the Jewes vnderstand his preaching yet they will not beleevē: & the straungers (viz: them of Tytus & Sidon as Christi faith) would sooner beleevē him then the Jewes, for a Prophet is not without honor save in his owne country: & so the place is misconstrued by you. Finally whereas you object that the L. leaveth a curse behind vs in the Land, I say that is an argument that it is the truth we professe, which because it is not intertaineed doth therfor prove the favour of death vnto death, and hardeneth the hart of that people where it hath been offered and is refused: & thus much breely of your froth.

In the next place you bring vs reasons of more force then bare probabilities, whereby you confesse that your 7. Likelyhoods are of litle force, which I desire the reader to take notice of, that the alledging of them by Mr. Ber. argueth an ill mynd seing he confesseeth them to be of small force against our cause.

The first reason against Sep. may be framed thus.

That way is not the truth which teacheth to renounce the constitution, ministry, worship, & Government of the English assemblies Ecclesiasticall as false: & so in respect thereof to seperate from them & all spiritual communion with them; & to entertayne the true constitution, ministry, worship, and Government of the Apostolique institution.

The way of the seperation teacheth thus much.

Ergo, the way of the seperation is not the truth.

I answer: if the scriptures approve this which we teach of you & of our selves, then is your arg. worth nothing: now whether the seperation be the truth or not I refer me to the scriptures, whereby I desire that which I have written may be examined, & if it bee found sound let it be intertayned, if not, follow the truth whatsoever it be: & whereas you say heer that men in seperating from you must cast of the word which begat them, I deny it, & you are a slanderer herin: For we retaine all truth that you have, & we reject only your Antichristianisme; & for acknowledging your Faith, repentance, baptisme false I say it is necessary, but vnderstand that we speak of your things that are visible, & leave things invisible to the Lord: & for that objection you make from our owne confession that we say our Seperation is only for corruptions, I say it is truth: but yet know that your corruptions are essentiall; and essentiall corruptions corrupt the essence of things, & make them false: viz. when the matter is essentially corrupted, or the forme, &c. as a mule procreated of an horse & an asse: Now such is your Church, Ministry, worship, & Government, as is already proved sufficiennly.

The 2. reason against Sep. is framed thus.

That way is not the truth, which teacheth the professors thereof to entertayne and joyne with open wicked, obstinate sinners & sinners,

The

The Separation Teacheth men so to doe.

Ergo, The Separation is not the truth.

I answer: That the truth may be the truth though men that professe it walk never so wickedly in it: neither doth it follow because the Churches of the Separation walk corruptly, therfor the Separation is not the truth: you know Mr. Bern. that this is but sophistry, & hereby you might prove the Doctryne of Christ not to be the truth, because the Corinthians had contentions, incelt, fornication, drunkennes & hereby among them: & what say you to your selves who have as many thousand obdurate sinnes & sinners in the land as ther be men of the Separation among vs? is your way therfor error? For the force of this argument therfor I referre mee to your owne conscience, & to every indifferent mans censure..

VVell: Let vs see what obdurate sinnes & sinners are in the Separation: the sinnes are these as you reckon them vp, 1. vnthankfulness, 2. spiritual vncharitablenes, 3. abusing the Scriptures, 4. Obstinacy in schisme, 5. Rayling & scoffing, 6. false opinions or Brownisme, & the persons persisting in these sinnes are (you say) obdurate wicked.

Let vs handle these things in order.

1. Vnthankfulness to God: that regenerated vs by the word among you, & vnto the Church of England our mother that bare vs, in calling her an harlot: I answer: what truth the Lord hath wrought inwardly in vs we do thankfully acknowledge: & I for my part do professe that in your assemblies I receaved the seedes of true faith invisible, which (if I had dyed not knowing the Separation) should I doubt not through Gods mercy have been effectual to my iustification & saluatiō in Christ: but this was so invisibly judging according to the inward feeling of my hart, not according to the outward censure of the word: For though I could truly judge so of my self out of myne owne feeling, yet I deny other men could so judge of me judging truly according to the Scriptures. & this I suppose none of the Separation wil deny: This is the thankfulness which we can yeeld, & do yeeld to God dayly: but for our visible conversion we learned it not from you: & therfor we deny any thankfulness to be due vnto you for it: neither do we acknowledge the church of England our mother therein, but we say she is barre & beareth no children vnto the L. in respect thereof.

2. Sinne you impute to vs is spiritual vncharitablenes appearing first in censuring 3. sorts of persons among you, 1. The ignorant as blinded by the God of the world, 2. judging them that know the Separation, & do not yeeld vnto it as fearful persons & worldlings, 3. such as tasting of it & falling back are censured as Apostates by vs: wel Mr. Bern. if the way of the Separation be the truth (as it is proved to be) then I know not why it is vncharitablenes thus to censure you: For it is but the censure of the holy Ghost in the scriptures, & in censuring of you herein wee manifest no more vncharitablenes toward you then the Scriptures teach: & take heed you do not blaspheme the scriptures censure through vs.

Secondly, our vncharitablenes appeareth (say you) in our vngodly desire to haue the word vterly extinguished among you & Egyptian darknes to come over you rather then it should be preached by your false ministry: I answer you by making a demaund which is this: of two sinnes, viz: of murder or adultery which is to be chosen? I suppose you wil answer, neither of them, & that truly: so say I for this particular: if it be demanded:

whiche

whither wee would that the word should be utterly extinguished, or preached by your false ministry, I make answer; wee would neither of them: but wee desire both that your false ministry were dissolved, & that the word might by the Kings commaundement, or allowance, or permission bee preached throughout his dominions by men fitted thereto; wherefore in this point I challendg you for an vncharitable slanderer of vs: and heer you digresse to prove that the word may bee preached without a true constitution of a Church: & that preaching is more necessary then a true constitution: I confesse it vnfeynedly & most hartly: neither came the contrary into the thoughts of the brethren of the Separation I suppose: For certainly the true constitution must bee taught, & men must bee brought to the faith, before the Church can bee constituted: & this is it which wee must labor for, that first the word be preached by men of able gifts, & that men bee taught & converted to the Faith, & then they bee established into the new Testament of Christ: but you have done & doe practise the contrary: First, you have established the into an Antichristian communion & constitution jumbling together all the people of the Land, of what Religion or condition soever, & then you set over them a false ministry, & then teach them stil to hold & retayne that Antichristian constitution, ministry worship, & government, placed over them: & wholly to reject any reformation offered: & in this your digression you runne out into another calumny, viz: that some of vs are so in dislike with your Church, as that wee would rather intertayne popery, then returne to you againe: For my self I confesse my thoughts & speeches have been & are to this purpose, that whensoever I returne to keep communion with the English assembles acknowledging them true Churches, & their Ministry true, then must I also of necessity acknowledge Rome to be a true constituted Church, & their ministry true: For your Church & ministry are of the same nature & kind, though of divers degrees of corruption, yours being much refined from infinite drosse which is stil remayning with them. Now if I should returne to succession, & so acknowledge the East Churches of the Grecians, and the VWest Churches of Rome, & her Daughters wherof England is one (for Rome is the Mother-Church,) to be true Churches, yet I would make my choise ther to joyne wher are fewest corruptions: & so rather returne to you then to Rome: & therefore herein I suppose also you are but a slanderer, in advancing a false report, Psalm. 153. wherefore briefly I say, to desire your reformation, & the truth to be practised among you, is neither hatred of you (as you strongly plead) nor any vncharitable desire to have the truth extinguished, and popery intertayned, as you most vncharitably suggest vnto your Reader.

Thirdly, our vncharitableness appeareth (you say) in this that we envy that good things prosper with you: wretched man that you are thus to slander & caluminate vs falsely: I professe that I wish from my Soule, that every Formalist in the Land were a Reformist, & that every Reformist were of the Separation, & this is al the hurt that wee wish vnto you: whereas you object that the Separation scoffe at your Religious exercises and your conversion: I doe detest scoffing, & if I my self have at any tyme scoffed I doe proclaime my repentance for it vnto you & the whole Land: yet know that scoffing at Baals priests was lawfull in Elias, if you call scoffing an Eironie: neither doe we scoffe at any thing that is good, but at your irrecoverable stummes in your corrupted courses: neither is this eironie used as a mock to disgrace you, but as it means to reforme you as Elias his eironie was:

againe

again you say wee pray not for your Ministers, but wish discontentment, that men may thereby come to the Separation: I answer wee pray for the Ministers and people, that they may repent and yeeld to the truth: and wee wish that men may bee discontented with their corrupt and evil wayes, which is the high way to repentance: but wee wish no man through discontentment of poverty, or reproach, or disgrace to fall from any truth, as it seemeth you have done from Puritanisme to the Prelates faction & conformity: Further you vrge vncharitablenes in hasty excommunications for smal matters: I answer, (not for others) but for our particular Church of the Separation, that wee doe not vse excommunication as a matter of hatred, but of love, neyther doe wee excommunicate any man but for sinne convinced, and that after once and twise admonition, and that is not hastily: and whereas you teach vs not to excommunicate for every sinne wee doe practise your advertisement: but if you wil have vs retaine in our communion any sinner willfully impenitent and peevishly obstinate in sinne, wee answer, that wee abhorre your counsell, and wee think such persons fitter for your Antichristian Synagogues, then for the true Church of Christ, which is a communion of Saints only.

Again, you censure the Separation of vncharitablenes for excommunicating them that heer the word of your Ministers: I deny it except they continue impenitent in that sinne: and then indeed wee doe: and the reason is, because wee hold according to the truth, that you are false Churches, and false Ministers, and that wee ought not to have any Spirituall communion with Idols: and doe you think that impenitency in Idolatry is not worthy excommunication? and for that you say it is no sinne to heare the true word of any man: I ask whither you think it lawfull to heare the Popish preists preach, & to pray with them: if it bee vnlawful then you are answered: and the Lord forbiddeth to heare false Prophets, Deut. 13. 3. & the Apostle willett to Separate from such as teach false Doctryne, 1. Timoth. 6. 3-5. to reject an Heretique after once and twise admonition: Tit, 3. 10. and not to give enteynement to the false teachers. 2. Iohn. 10.

Heer I omit your gibe of the annoynting which is the Holy Ghost, that the Apostle saith the Faithful have to teach them all truth, whereby the brethren of the Separation presume (as you say) to teach wanting gifts: & referre you to the Apostles speech. 1. Cor. 14. wher he willett al the brethren to endeavor to prophecy: & teacheth them that they may prophecy one by one: & wil you to remember that this gibe of yours falleth vppon Paul, the Holy Scriptures, the Spirit of God, & Christ Iesus the mediator of the new Testament which hath established the exercise of Prophecy in the Church for all the brethren that have gifts: & ther is no man that doth beleve but he can speak.

Finally, this want of love which you impute to vs, I wonder how it is bettered amog you who persecute one another so hatefully as you do: as the Prelates & their factio do devour the reformists & ther faction: So as it seemeth you are blind at home, though you can see so diagon-like abroad.

3. Synne you impute to vs is misaledging, & wresting the Scriptures: instances you give none, only you say that some have accused some of the principals of vs: but doth it follow therefore that the accusation is true? Christ was accused for blasphemy: was hee therefore a blasphemer? But if you meane that the Ministers in the con-

Censures, Observations,

the conference of Coventre with my self have accused mee thereof: I answer it was before I knew the Separation, as you & they can tell; & what is this to the Separation; but for their chardging me with wretling the Scriptures, I answer that wherein I have wretted the Scripture it is of ignorance, & I doe not presently remember the particulars; Let them bee produced to the world, I desire no favor, if it bee my sinne I wil confesse it, but neither doe I know it, neither doe you prove it, only you say it, & whither you must be beleaved on your bare word that are so common a slanderer in this your book I referre mee to the Censure of every man that is not partiall, and doeth not vpon you.

4. Synne you chardg vs with is wilful persisting in Schisme joyned with contempt & scorne of others: I answer: doe not you wilfully persist in your Schisme from Rome, contemning & scorning of them; you will say, they are in error: & wee say you are in error, & that the difference betwixt you & vs is more, then betwixt you & them: For your constitution, ministry, & Government is one with theirs: but wee are opposite vnto you in all these. If it be no sinne in you thus to deale with Rome; it is no sinne in vs thus to deale with you; but I deny vterly that wee Schisme from you: For ther can bee no Schisme from a false Church, ministry, worship, & Government, except it be Schisme to depart out of Babylon.

Again we do neither contemne nor scorne any man, only we singe the truth, & leave their corruptions & errors, & refuse to build our Faith vpon men, or Churches, or false expositions of Scriptures; & we desire no man to come to vs further then wee have the truth, which whither we have or not, I reise it & must doe to the conscience of every one that loveth the truth, who shall live by his owne Fayth, and dye for his owne sinnes.

5. Synne you cast vpon vs is Rayling, Scoffing, and blaspheming, this you exemplify in two particulars, 1. Mr. Barrowes shap speeches in the discovery, 2. our approbation of it in him.

I answer: First: that Mr. Barrowes Scripture phrases whatsoever I doe approve, & justify them fitly to be applyed to your false Church, Ministry, worship, & Government: & til you have forsaken al that falsehood they doe deservedly lye vpon you: Secondly, The phrases which Mr. Barrow alledgeth & borroweth els where, I dare not either allow them or reprove them, bicaule I know not what particular motion of the Spirit guided him so to write; but the things signified by those phrases declaring the Idolatry of your Church, Ministry, VVorship, and Government, I approve. Thirdly, that Mr. Barrow ironically vpraydeth the preaching and VVorship of the assemblies, following therein Elias his example, I dare not censure that as an vngodly act of his though I doubt not but you doe performe these Religious exercises in the honesty of your ignorance, as I my self somtyme did. Fourthly, that he specially inveigheth against the Reformists he doth it not for that they are the worst men, but for that by their doings the Lords truth is most hindered, they being like the Pharisees aptest to deceave. Finally, I wil not undertake the defence of Mr. Barrowes tartnes, neither dare I absolutely condemne it, seing the Prophet Esay is as sharpe against the true Church as ever was Mr. Barrow against your false Church; & whereas you alledg my writing vpon the Lords prayer before I saw the Separation, as a confutation or contradiction to Mr. Barrow, I say you may as well

allegd against St. Paul his Pharisaical practices, persecutions, & blasphemies before he came to the truth, as evidence to confute Christian Religion which afterward he embraced.

6. Synne you lay vpon vs is our opinion the matter of our Schisme Brownisme as you call it; which I have already cleared to be the vndoubted truth of God, & wherto I require your answer, or els I asseme before the Lord that you are not able; & that being convinced & your mouth stopped, either you must yeeld to the truth, or els woe be vnto you from the Lord.

And I o lend my answer leaving your advertisements & counsels of peace vntoucht as matters nothing perteyning to the cause of the Separation; they being like Apollos Oracles apt to bee expounded eyther way; or like Delphos sword fit to be vsed for any purpose; for they may fit, eyther Papist, Protestant, Reformist, or the Separation.

An advertisement to the Reader.

It may happily be thought that this treatise (by reason of the tartnes of some speeches, phrases, & censures, passed vpon Mr. Be. the ministers, & Church of England) may passe the bounds of Christian wisdom & charity; especially considering that we of the Separation cannot be ignorant, what great offence ther is taken at Mr. Barrowes bitterness in his discovery, & that we know how greatly the forward preachers & professors of the Land desire to be mildly & gently handled, & to have a charitable censure passe of them in respect of their Religious dispositions to the truth: wel; For Mr. Be. let him know for his part that he is fallen into a deep pit of Apostacy from his formerly seeming sincerity, & if men may be judged by that which is visible, I see no reason why the forward preachers & professors of the Land should not esteem of him as they do of Mr. Merbury, sith Mr. Be. is now fallen to his gracious Lords as well as the other: only Mr. Be. case is something better in this respect, that he wanteth some of Achitophels pollicy, & Rabsakehs rayling, & of Tertullus Rhetorick to oppose the truth; in respect whereof ther is hope that Mr. Be. sinning through infirmity, simplicity, weaknes of judgment, & violence of affection may by some sharpe effectual ingredients, having vomited vp all his choler, & purged out all his evil humors, be reduced eyther to a good, or to a better constitution then wherein he formerly was: & so this purpose is all the sharpe phisick administered vpon him in this prescript; & so the Author doth intreath Mr. Be. in his best love to interpret it; & to remember what Nathan said vnto David: thou art that man; & what David answered Nathan: I have sinned; & what comfort Nathan presently annexed: The Lord hath put away thy sinne: This condition we vnfeynedly wish to Mr. Be. our old & kind friend; & for the forward preachers & professors of the Land, they must vnderstand, that our censure must be & is only according to that which is visible in their communion; now in that respect seeing the Church, Ministry, VVorship, and Government, of the English Ecclesiastical assemblies is judged & proved false, & Antichristian: how is it possible that wee should speake otherwise of them as they are ministers and members of that Antichristian body then as of false ministers & false Christians? what would they have vs speake as the false Prophets did, Peace, Peace, where ther is no peace? would they have vs proclaim, The Temple of the Lord: The Temple of the Lord: to the Synagogues of Antichrist? this were to deceave them, & to daube the wal with vntempered mortar: but if the forward preachers

Censures, Observations,

the conference of Coventre with my self have accused mee thereof: I answer it was before I knew the Separation, as you & they can tell: & what is this to the Separation: but for their chardging me with wresting the Scriptures, I answer that wherein I have wrested the Scripture it is of ignorance, & I doe not presently remember the particulars; Let them bee-produced to the world, I desire no favor, if it bee my sinne I wil confesse it, but neither doe I know it, neither do you prove it, only you say it, & whither you must be beleived on your bare word that are so common a flanderer in this your booke I referre mee to the Censure of every man that is not partiall, and doeth not vpon you.

4. Synne you chardg vs with is wilful persisting in Schisme joynt with contempe & scorne of others: I answer: doe not you wilfully persist in your Schisme from Rome, contemning & scorning of them; you will say, they are in error: & wee say you are in error, & that the difference betwixt you & vs is more, then betwixt you & them: For your constitution, ministry, & Government is one with theirs: but wee are opposite vnto you in all these. If it be no sinne in you thus to deale with Rome: it is no sinne in vs thus to deale with you; but I deny vtterly that wee Schisme from you: For ther can bee no Schisme from a false Church, ministry, worship, & Government, except it be Schisme to depart out of Babylon.

Again we do neither contemne nor scorne any man, only we singe the truth, & leave their corruptions & errors, & refuse to build our Faith vpon men, or Churches, or false expositions of Scriptures; & we desire no man to come to vs further then wee have the truth, which whither we have or not, I reieire it & must doe to the conscience of every one that loveth the truth, who shal live by his owne Fayth, and dye for his owne finnes.

5. Synne you cast vpon vs is Rayling, Scoffing, and blaspheming, this you exemplify in two particulars, 1. Mr. Barrowes sharp speeches in the discouery, 2. our approbation of it in him.

I answer: First: that Mr. Barrowes Scripture phrases whatsoeuer I doe approve, & iustify them fitly to be applyed to your false Church, Ministry, worship, & Government: & til you have forsaken al that falsehood they doe deservedly lye vpon you: Secondly, The phrases which Mr. Barrow alledgeth & borroweth els where, I dare not either allow them or reprove them, bicaule I know not what particular motion of the Spirit guided him so to write; but the things signified by those phrases declaring the Idolatry of your Church, Ministry, Vworship, and Government, I approve. Thirdly, that Mr. Barrow eironically vpraydeth the preaching and Vworship of the assemblies, following therein Elias his example, I dare not censure that as an vngodly act of his though I doubt not but you doe performe these Religious exercises in the honesty of your ignorance, as I my self somtyme did. Fourthly, that he specially inveigheth against the Reformists he doth it not for that they are the worst men, but for that by their doings the Lords truth is most hindered, they being like the Pharisees aptest to deceive. Finally, I wil not undertake the defence of Mr. Barrowes tartnes, neither dare I absolutely condemne it, seeing the Prophet Esay is as sharpe against the true Church as ever was Mr. Barrow against your false Church; & whereas you alledg my writing vpon the Lords prayer before I saw the Separation, as a confutation or contradiction to Mr. Barrow, I say you may aswel alledg

allegd against St. Paul his Pharisaical practices, persecutions, & blasphemies befor he came to the truth, as evidence to confute Christian Religion which afterward he embraced.

6. Synne you lay vpon vs is our oppinions the matter of our Schisme Brownisme as you call it; which I have already cleered to be the vndoubted truth of God, & wherto I require your answer, or els I asseme before the Lord that you are not able: & that being convinced & your mouth stopped, either you must yeeld to the truth, or els woe be vnto you from the Lord.

And I o lend my answer leaving your advertisements & counsels of peace vntoucht as matters nothing perteyning to the cause of the Separation; they being like Apollos Oracles apt to bee expounded eyther way: or like Delphos sword fit to be vsed for any purpose: for they may fit, eyther Papist, Protestant, Reformist, or the Separation.

An advertisement to the Reader.

It may happily be thought that this treatise (by reason of the tartnes of some speeches, phrases, & censures, passed vpon Mr. Be. the ministers, & Church of England) may passe the bounds of Christian wisdom & charity: especially considering that we of the Separation cannot be ignorant, what great offence ther is taken at Mr. Barrowes bitterness in his discovery, & that we know how greatly the forward preachers & professors of the Land desire to be mildly & gently handled, & to have a charitable censure passe of them in respect of their Religious dispositions to the truth: wel; For Mr. Be. let him know for his part that he is fallen into a deep pit of Apostacy from his formerly seeming sincerity, & if men may be judged by that which is visible, I see no reason why the forward preachers & professors of the Land should not esteem of him as they do of Mr. Merbury, such Mr. Be. is now fallen to his gracious Lords aswel as the other: only Mr. Be. case is something better in this respect, that he wanteth some of Achitophels pollicy, & Rabsakeh his rayling, & of Tertullus Rhetorick to oppose the truth: in respect whereof ther is hope that Mr. Be. sinning through infirmity, simplicity, weaknes of judgment, & violence of affection may by some sharpe effectual ingredients, having vomited vp al his choler, & purged out al his evil humors, be reduced eyther to a good, or to a better constitution then wherein he formerly was: & so this purpose is al the sharpe phisick administred vpon him in this prescript: & to the Author doth intreat Mr. Be. in his best love to interpret it: & to remember what Nathan said vnto David: thou art that man: & what David answered Nathan: I have sinned: & what comfort Nathan presently annexed: The Lord hath put away thy sinne: This condition we vnfeynedly wish to Mr. Be. our old & kind friend: & for the forward preachers & professors of the Land, they must vnderstand, that our censure must be & is only according to that which is visible in their communion: now in that respect seeing the Church, Ministry, VVorship, and Government, of the English Ecclesiastical assemblies is judged & proved false, & Antichristian: how is it possible that wee should speake other wise of them as they are ministers and members of that Antichristian body then as of false ministers & false Christians? what would they have vs speak as the false Prophets did, Peace, Peace, where ther is no peace? would they have vs proclayme, The Temple of the Lord: The Temple of the Lord: to the Synagogues of Antichrist? this were to deceave them, & to daube the wal with vntempered mortar: but if the forward preachers

chers & professors of the Land do imagine that we condemne them, as persons voyd of grace, as excluded from salvation by Christ or the like censures: we give them to understand that the Scripture teacheth vs no such thing, but rather forbiddeth such censures, for we are not to judg before the tyme: & therfor concerning this particular we absolutely leave them to the Lord, not doubting but he hath his thousands among them: desiring them to remember that it is one thing to apply the Scripture, to lay the salve to the sore, to denounce judgment against the sinne: another to pronounce the sentence of absolution & condemnation which Christ Iesus alone (unto whose hands the Father hath committed al judgment) shal do, & which for any man to vsurp is to intrude into Christs throne & seate of mercy & justice,

But if ther be any in the assemblies, either forward preacher & professor that seeth this truth of the Seperation, & yeeldeth not in obedience to forsake that Antichristian way, & to walk in the truth, let him know, that seeing his hart cōdemnerh him, God is greater then his hart: & blessed is he that condemneth not himself in that which he alloweth: & thus humbly & hartily desiring the Lord to shew the light of his truth more & more vpon the Land, & at the length vtterly to disperse al that myst & darknes that overshadoweth & obscureth the truth, I cease writing: wishing all wellfare to the vpright hearted Reader.

F I N I S.

A Lettre

137

A Lettre written to Mr. A. S.
By Iohn Smyth.

After S. beinge requested by Mr. H. your kind frend & myne, as also, out of myne owne inclination to doe you good, whome I heare to be stronglie caried out of the true way, & in respect of the auncient acquaintance which I had with you in the vniuersitie of Cambridge, I thought good at this tyme in few lines to salute you, hoping that you wil interpret this which I doe in good part. I desire you would communicate this my writinge with Mr. B. our ould Frende, & with whome soeuer els you shal see cause, that you al whome I take to be the Lords people yet in Babilon, may come forth of her, that ye be not pertaker of her finnes, & that ye receave not of her plagues: you wrote to Mr. H. certaine reasons provinge your Church a true Church, & your ministerie a true ministerie, this Letter Mr. H. hath lost, & so the particulars ther of he cannot perfectlie remember; you wrote another Letter after vnto him, wherein you triumphed before the victorie: I have adventured in this writinge to declare vnto you, both the insufficiencie of such your reasons, for your Church & ministerie, as Mr. H. remembreth, as also the substance of that truth which we professe, & for the which wee suffer bonds, losse of goods, banishment, & death, according as the Lord alloteth to vs: Mr. S. I pray you be perswaded that that which we do, we doe it not rashlie, nor vpon discontentment, nor in pride, or vpon any sinister respect: no; we cal God to record to our soules that the evidence of the truth workinge vpon our consciences through the Lords vspeakable mercie, even contrarie to our rebellious nature, hath mightelye convinced & violentlie caried vs to this truth we professe & practise: heare our groundes, & then give sentence, waigh al things indifferently, cast prejudice into nether ballance, examine what I say by the worde, & leane not to any mans opinion, & I dare adventure my credit that then the light of this truth wil shine in your hart, & then I pray you put it not away: so with this preface I beginne to lay downe the groundes of our cause which is also the Lords everlastinge truth: the groundes are these.

1. The covenant, the promise, Christ, is given to Abraham the Father of the faithful, & to al those that are of the faith of Abraham, & to no other: as is plain by these Scriptures. Gen. 17. 7. Levit. 26. 9. 12. Luk. 1. 72. 74 Rom. 4. 10. 12. 23. 24. Iohn. 8. 39. 44. Mat. 3. 9. Gal. 3. 7. 9. 16.

2. This covenant is not limited at the pleasure of men, but it is absolute, no Prince nor State can either ad to it, or take ought fro it, or alter the least part of it, but God giveth whole Christ, al the promises, the whole covenant on his behalf to the faithful: & the faithful on the other side promise to be Gods people: wholly to deny themselves & to obey God in every one of his precepts, even the least, though it cost them their lives, Ge. 17. 1. Deut. 12. 32. Mat. 22. 32. Rom. 8. 2. 2. Cor. 1. 20. Mat. 10. 37-39.

3. Two or thre faithful men have this covenant, promises, Christ, given vnto them immediately from heaven, & not by meanes of any State, Prince, Priest, Prelate whatsoever: but whosoever two or thre faithful people arise in the world, in what countrie or nation soever, at what tyme soever, there & then, the covenant, promises, & Christ is theirs, & with them, 2. Cor. 6. 17. 18. Mat. 18. 20. & 28. 20, Act. 4. 12. Heb. 8. 10. Apoc. 1. 11. & 14. 2. 12. 1. Pet. 1. 1. Act. 2. 39. Apoc. 17. 13. 14.

4. These faithfull people whersoever they arise in the VVorld, must be Separated from the VVorld, and from all vncleanenes wharsoever: For the faithfull must not draw the yooke with vnbelievers, righteousnes can have no fellowship with vnrighteousnes, light can have no communion with darknes, Christ can have no concord with Beliall, that is, with a Societie that is without his yoke, the beleever can have no part with the vnbeleever, and the Temple of God can have no agreement with Idols. 2. Corinth. 6. 16. 18. Apoc. 14. 9-11. Deut. 22. 10. & 7. 2. 3. 6. Act. 19. 9. Eph. 5. 7. 11.

5. A few faithfull people standing in confusion with vnbelievers, vnseparated from them, being one bodie with them, in that estate standing are not a true church of Christ, which I prove by divers reasons.

1. The faithfull have the Spirit of Christ, the vnbelievers have the Spirit of satan, how can these two contrarie Spirits, these two contrarie sorts of persons combyne together, 2. Cor. 6. 14. 15. 16.

2. Ther is enimity put betwixt these two sortes of persons, ergo; they cannot combine together, see Gen. 3. 15.

3. The covenant, promises, Christ, is the faithfuls only; how can vnbelievers have any part in them.

6. Seing the faithfull being but few, have the covenant, promises, Christ, therefore they have powre to all the meanes whereby they shall enjoy Christ as the word, seales of the covenant, the ministerie, the powre of binding and loosing, for all these are parts of the covenant, they are the promises, they are the meanes of pertaking Christ. Roman, 3. 2. and 4. 11. Act. 6. 5. and 14. 23. Math. 18. 18. 20. 1. Cor. 3. 2. 1. 2. 2. Pet. 1. 3. 4. 1. Tim. 4. 8.

7. As they have the powre of all these things, so they are commaunded to vse all these helps, and are bound to obey the Lord in usinge all these meanes for enjoying Christ, therefore they are bound to vse the word, the seales of the covenant, the ministerie, the censures for their owne mutuall good. Deuter. 5. 31. 32. 33. and 6. 17. and 12. 3. 2. 1. Corint. 14. 37. 1. Tim. 5. 21. & 6. 13. 14. Gal. 3. 15. Jam. 1. 19-22. 1. Cor. 11. 24. 25. Act. 6. 3. Heb. 13. 17. Mat. 18. 15. 17.

8. The faithfull must be Separated from the wicked and vnbelievers, 2. Corinth. 6. 17. They must Separate wicked men from among them by the censures, 1. Corint. 5. 13. Math. 18. 15. 17. 2. Thessa 3. 6. 14. They must chose, approve & ordeine their owne Elders & Deacons, Act. 4. 3. & 14. 23. 1. Tim. 3. 10 & 6. 13. 14. As wel as vse the word and seales of the covenant.

9. If the faithfull either doe not Separate themselves from the wicked, or not Separate the vnbelievers from them: if they still mingle with them they forfeite the covenant, they consent to all the sinne of the vnbelievers, to all their prophana-tion of the Holy things; seing God hath given them power to reforme themselves, and to keepe all wicked persons from among their communion by the censures of admonition and excommunication, Apoc. 18. 4. Eph. 5. 7. 11. 1. Cor. 5. 6. Mar. 13. 33. 1. Cor. 12. 17. 2. Levit. 19. 17. Mat. 22. 39. Mat. 18. 15. 17.

10. If Kings and States forbid the faithfull to vse any of these helps and meanes which God hath given and commaunded them to vse, they are to lose their lives rather then to forbear, because they are bound to obey God rather then men, Act. 4. 19. Deut. 12. 32.

11. If Princes and States commaund the Church and faithfull to entertaine any other ordinances, then these before rehearsed, they are not to obey, but rather to keepe their lives, 1. Tim. 6. 13. 14. Mat. 16. 24. 25. Apoc. 22. 18. 19.

Mr. S. these are the very grounds and principles of our cause, which is the Lords truth, there are divers other particulars which I thincke not fitt to relate vnto you: They may be after discovered vnto you vpon occasion: Now I come to answere your reasons for your Church and ministerie: First, you say you have a true church, your reason is, for that you have the word truly preached, and the Sacraments duely administered.

I confesse that wheresoever these things are found there is a true Church, but I denie the word to bee truly Preached, and the Sacraments duely administered in any parish Church of England, which I manifest vnto you after this manner.

1. First, the people pertakinge in the seales of the covenante in prayer, and in the communion of Holy things: are not a people Separated from all the vnbelievers, open sinners of the Land, but stand still in consution with them, submitinge to all the false Government of the Prelates, &c. Such a people so standinge have no title to the covenant, to Christ, to the promises, see the first ground: supra.

2. Secondly, this people so mingled with the wicked of the Land, cannot be a true Church, scinge it is impossible for them to be conjoynd& combyned together into one bodie, as the true Church is. For as two disparte seeds, viz: of an horse and an asse, doe not produce either an Horse or an Asse, but a mule. Genes. 36. 24. So of the two contrarie seeds of the VWoman and of the Serpent, Genes. 3. 15. can not proccede a true Church, but some thing of another nature, viz: a false Church: VVherefore in the false Church cannot the word be truly preached, & the Sacraments duely administered.

3. Thirdly, there is one only true forme of a visible Church. Ephes. 4. 4. One bodie, which bodie is called Christ, 1. Corinth. 12. 12. Galat. 3. 16. This one body hath one Spirit, Ephes. 4. 4. This one body guided by this one Spirit, hath one Lord. Ephes. 4. 5. VVhich Lord is Christ the onely Lawgiver: It hath also one faith, which is the faith expressed in the writings of the Apostles. it hath also one Baptisme whereby men are admitted into this faith, submitted vnto this Lord, baptized into this Spirit, incorporated into this bodie: and so have one God and Father: one hope of life everlastinge, to whome the promises and covenant is given: Now in the assemblies of England there are divers Faythes, one off the Puritanes so miscalled, another of the Prelates, a third of the Papistes that come to

340
come to Church, a fourth of the ignorant persons go, they cannot be one, & they deny themselves to be of the same body with Papists, Atheists, Prelates, witches conjurers, thieves, murderers, blasphemers, drunckerds, vsurers, &c. Therfor they are not the true body of Christ, the true Church of God, therefore all the holy things are profaned, when they are ther administrated, how then can they be said, as you plead to be truly administrated in the assemblies of England.

4. Add hee vnto that the most forward Preachers & Professors of the Land do not practize according to that which they know the Lord requireth to be practised, viz: in admitting of al to the Holy things, good & bad, in neglecting the censures vterly: in setting the Ministers calling from the prelates whome they hold Antichristia: in submitting to their Ecclesiastical jurisdiction which is vnlawful: therby yealding their consciences to other Lawgivers then Christ: For their cannons & Christs lawes are contrary: how can we say that they that thus doe, sinning against their consciences, in this manner, are Separated from al sinne, touch no vnclane thing, & so how can they be said in that constitution the true Church, & so how can the word be said truly preached & the Sacraments duly administrated in that estate?

Thus Mr. S. you see your Church is proved not to be true, & your signes of a true church therefore not to be found in your assemblies. Your second point foloweth, viz: that your miniserie is a true miniserie: I pray you how can ther be a true miniserie, where is a false Church? doth not the true miniserie arise out of the true Church? can there be a true miniserie & a false Church? I know not how these things can stand together.

But let vs heare your arguments, to prove your true miniserie.

First, you say ther is a true miniserie because men are converted thereby: I answere conversion is no signe of a true miniserie: For Prophets, Preists, Apostles, Evangelists, ordinaiy Prophets, Pastors, private men, private women have converted, Iohn. 4. 39. Phillip. 1. 14. 15. 1. Cor. 14. 24. 31. Act. 9. 1. & 11. 19. 21. Ergo: conversion apertaineth not only to ministers: nither is it a proper effect or adjunct of a true miniserie.

Secondly, let your argument be framed after a true forme: it wilbe this: whosoever converteth soules is a true Pastor: The ministers of the church of England convert soules go, they are true Pastors.

I make another argument: whosoever converteth soules is an Apostle, 1. Cor. 9. 2. The ministers of England convert soules, go: they are Apostles: The like arguments may be made to prove the ministers of England, Priests, extraordinary Prophets, evangelistes, yea Christ himselfe, Mat. 11. 5. Ierm. 23. 22. Malach. 4. 6. Act. 8. 12. Now Mr. S. judge whither your Argument be good, to prove a true miniserie, yea or nay.

Thirdly I would know whither you thinke that the Ministers of the Romish Church are true Ministers, yea or nay: but it is manifest, Apoc. 18. 4. that Gods people are in Rome how came they thither? ther they are converted: how was Luther, Husse, Ierom of Prage the waldenses converted? how were they converted in King Henrie the 8. tyme? answere this if you can I pray you.

Fourthly, it is not the worke of the Officers of the Church to convert soules, but to sedé & edifie them being converted: a Pastor doth not make shepe, but sedeth, guideth, & tendeth his shepe: the members of the true Church are al Saints, now Saints are converted already: and the Officers of the Church are conversant about the Saints converted, not

241
red, not about the profane vnconverted, you know a shepherd & a flock are convertible: therefore the place Ephe. 4. 12, doth not signifie as it is translated gathering or converting the Saints. But it signifieth the joyning of them as you may see, Gal. 6. 1. & the mending of any thing, Mat. 4. 21.

Lastly, how can you or any man prove to me out of the word that you convert soules by your ministerie? men that are converted, are converted to the true faith, which is one, which true faith is only in the true Church, which is the body Christ, which is but one, Eph. 4. 4. 5. 6. But your Church is not true, therfor your faith is not true, therfor you convert none to the true faith which Gods word doth declare vnto vs: I confesse that ther are thousands which I am perswaded a perteyne to the Lords election, but which they be in particular I certainly know not: I hope wel of you & manie more that I know.

Now that your faith is not true I prove thas: They which beleve not Christ to be their King, or if they know him to be ther King, do not submit to his Kingdome have not the true faith, Luk. 19. 27. But none of you in your assemblies beleve Christ to be your King, or if ye do yeeld not to his Kingdome, which is his visible Church, & the ordinances therof, seing you mingle with al the profane in the Land, reject his Officers, submit to the Prelates vnlawful authoritie Ecclesiastical, neglect his lawes, statutes & Iudgements, viz the censures of admonition & excommunication.

Secondly, you say you have a true ministerie, 1. bicause God hath sent you, bicause he hath given you giftes, 2. you are allowed to exercise your gifts by some approved there vnto, & 3. your gifts are approved by your people among whom you administer, this is the some of your reason, where vnto I answere many things, first to your first point.

1. That God sendeth none ordinarily, but those whome the true Church sendeth, but yours is not the true Church as is proved: therfor God sendeth you not, seing you are not sent by the true Church, which you have not: againe it doth not follow that bicause you have giftes, that therfor you are sent, for ther be among the Popish Preists men that have excellent giftes, & yet you wil not say they are sent: so among the common & civill lawyers, ther are men that have giftes, yet you cannot say, they are sent: Lastly, if you be sent of God, how is it that contrarie to the L. commaundement you keepe silence when the Prelates silence you? For if God hath sent you, who can forbid you?

2. To your second point I answere thus: viz: 1. that the allowance you have, is not sufficient for the true Church must & doth & can only give sufficient allowance or powre to her Officers, which you have not.

2. The Prelates which are in vnlawful Ecclesiastical authoritie, can give no sufficient authoritie or allowance to true Ministers, for can good come from evill? 3. if you say you have your authoritie from the civil State, I answere, the civil State can not give Ecclesiastical authoritie, 4. if you challenge your powre from some Presbyterie of Ministers: I answer they must shew that they have powre to give you authoritie.

3. I say as before, that every particular visible Church, which is a communion of Saints and faithfull people, hath al powre Ecclesiastical with in it selfe, which your parishes can not have, bicause they are confused rowtes, mingle mangles of al sortes, cages to hold every vncleane and hateful bird, Apoc. 18. 2. contrarie to Deut. 14. 23. 11. 12. vn-

equally

169
equally yoked contrarie to the Type. Deuter. 22. 10. And contrarie to the truth, 2. Corinth. 6. 14. and therefore it is impossible that you should have a true callinge, from them who have no powre of Christ given them to enjoy the covenant, promises, Christ, or any meanes to partake Christ: as is already proved vnto you, & so your third point all so falleth to the ground.

Briefly therefore to discover vnto you the true callinge which is onely one, for there is onely one true way for Officers to enter into Office, viz: that way which is taught by Christ, for he is the dore into the Shepfold, and whosoever climeth vp any other way (Christ saith) is a theefe and a robber, Iohn. 10. 1. 7. 9. the true calling is this. 1. A company of faithfull people, 2. must be Seperate from all wicked men, 3. joy-ned together into covenant to enjoy all Gods ordinances. 4. assembled with fasting, and prayer, 5. must chose out from among themselves, one or more able persons, 6. must be approved according to the rules; mentioned by the Apostles, 1. Timoth. 3. and afterward, 7. charged & commaunded to administer faithfully that this is so, these places witnes, Roman. 1. 7. 1. Corinth. 1. 2. Ephes. 1. 4. Apocal. 17. 14. and 15. 3. Apocal. 18. 4. 2. Corinth. 6. 17. Ephes. 5. 7. Deuter. 29. 9. 13. Iosua. 24. 25. Act. 3. 25. Heb. 8. 10. Act. 13. 2. 3. and 14. 23. & 6. 5. 1. Tim. 3. 10. Tit. 1. 6. 9. 1. Tim. 6. 3. 14. Act. 20. 28. 1. Pet. 5. 1. 3. 4.

Now Mr. S. shew mee such a Church, and such a Ministerie, in any parish Church in England, and I will acknowledg it a true Church, and that ministerie, a true ministerie; but if you cannot shew it, give vs leave to doe as wee doe accordinge to that which wee have shewed you warrant for out of the word.

And now I pray you examine these things carefully, and thinke it not labour lost to search and weigh seriously the Scriptures by mee quoted in every point. Know that the Lord will not be served with halves, he will have all or none: I confesse you have much good doctrine among you; yea you have the doctrine of Christs Preisthood pure in his Sacrifice and intercession, but you have utterly cast of his Kingdome, which as the true constitution of the visible Church in the true causes essentiall thereof, viz: 1. The true matter which are only Saints, 2. the true forme which is the covenant to walke in all Gods wayes, 3. The true essentiall properties which is the person of our Lord Iesus Christ especially in binding and loosing, without which it is impossible for the Church to continue a Holy communion among themselves: al this you want, and therefore you in the assemblies deny Christ the King to reigne over you, you have rejected Christs Testament, for his Testament is that which he hath purchased with his blood: as you may see, 1. Corinth. 11. 25. Heb. 10. 29. For the Old Testament was abolished by the blood of his crosse, and the new Testament succeded & is established in stead thereof by his blood; for Christ by his Preisthood obteyned his Kingdome, & now in his Kingdome dispenceth the vertue of his Preisthood to his subjects: Mr. S. I pray you consider carefully these things, I know they are the vndoubted & most cleare & evident truth of Gods word: & that wil I adventure further to prove before any witnesses, vpon the hazard of my life if I may have audience: do not you now as you have once done in your Letter to Mr. H. take it granted that neither he nor his leaders, as you speak, can answer your

argu-

arguments, you see it is otherwise : I pray you doe not oppose against this truth in your pulpits till you have thoroughly scanned all thinges, & til you have had further passages with mee about it : I did thinke that I ought to doe many things against this way, but it pleased the Lord at the length to reveale his truth vnto me, for the which I blesse my God for ever : I know if you once interest your selfe in opposition against the cause publicly, it will be very hard for you afterwards to deny your doinges, & to pul downe that which you have built : Therefore be advised : raise vp your hart to enter into the cause, & be not afraid of it, deny al, even wife & children, & life also : els you are not capable of this truth.

I pray you commend mee to Mr. B. and to your selfe most kindly : The Lord of his mercy vouchsafe to enlighten you with the evident brightnes of his truth : and the Lord open your hart to entertayne it in love : and the Lord guide your feete into the way of peace : so in all kindnes I take leave of you bidding you most hartely farewell.

FINIS

144
A Lettre written to certaine brethren in S. [Scrooby]
By John Smyth.

Mercie and peace be multiplied vnto you.

Rehré: I am exceedingly rejoyced in my soule hearing of the grace of God bestowed
B vppon you: & although you are but few in number, yet considering that the King-
dome of heaven is as a graine of mustard seed smal in the beginning: I do not doubt
but you may in tyme grow vp to a multitude, and be as it weere a great tree full
of fruitfull branches which I vnfeignedlie desire, brethren, in your behalf at the Lords
handes.

I have receaved your lettre long since, & I had set you answer ere this if I had had a co-
venient messenger, but now having fit opportunity offered I doe willingly & of duty to
you my brethren, to the L. Iesus, & his truth, make answer to your motion: & whereas
Mr. K. is a man famous in the Churches of England for learning & sincerity being
now grown aged in them both, it might therfor be thought boldnes in mee to deale
with him, yet being provoked therevnto by you & by himself, & by my place which I
susteyne in the Church of Christ, I durst not refuse, but choose rather to incur the vnde-
sertved suspicio of arrogacie (if any man dare so deem it) by manifesting the truth, then the
deserved reproach of the denyal of the truth, which is committed when the truth is not
defended vpon due calling therunto: First therfor I doe professe before al men that the
truth wee professe is manifested already sufficiently (to all that wil but open there eyes)
in the writings of those worthy witnesses of Iesus Christ, who have gone before vs in
the Testimonie of this truth wee hold out to the world: & therfor I shal by this my wri-
ting, only doe that which is already done: & therfor this my labor might wel have been
spared: Secondly, nevertheless bicause things may be further explained & manifested by
several gifts: I thought it not amisse to shew myne opinion also: The rather being called
thervnto, by your selves as also by Mr. K. breifely therefore to come to the matter
the two points to be proved are these.

First, that such matters as are excepted against in the Church of England, are contrary
to the word of God.

Se ondly: That they are in such sort opposite therevnto as thereby it is be-
come no Church meet for any good Christian to Remaine in and to communi-
cate with.

These two points shalbe manifestly proved by these Scriptures following.

1. First, your Church is not of the Apostolique constitution, but framed according to
the invention of man, which is proved thus. Deut. 14. 2. compared with 1. Pet. 2. 9. Ro-
man. 1. 7.

1. The Churches of the Apostolique constitution consisted of Saints only.

The Churches of England consist not of Saints only.

Therfor the Churches of England are not of the Apostolique constitution, & therfor
are framed according to the invention of man.

The maior is proved by the former Scriptures, for Moses calleth the Iewes an Holy
people ceremonially typing that the people of the new Testament should be truly holy
as Peter

145
as Peter doth expound it ; and Paull exemplifie it to the Romanes and in all his Epistles.

The minor is manifest: for all sorts of persons, Atheists, Papists, adulterers, theeves, &c. & who not are compelled to be & are members of the English Churches. Ergo.

2. Again from that Church which is not of the Apostolique constitution, but of mans invention, all the faithful must make Separation, 2. Chron. 13. 5-13. & 30. 5-12. compared with Revel. 14. 9. 10. & 18. 4. 5.

The Churches of England are not of the Apostolique constitution, but of mans invention.

Therfor the faithful must make Separation from the Churches of England.

The major is proved thus as Ezechiah perswadeth the Israelites to Separate from the Church of Ieroboams invention to joyne to the true Church of Iudah which was of Moses constitution, so Iohn by vision is commaunded to pronounce a woe to them that give homage to Antichrists ordinances, and to perswade all the faithfull to Separate from Babylon, which is by interpretation a confusion: Now all mens inventions are Antichristian, seeing that as Christ & Antichrist are opposite, so are Christian & Antichristians. if therfor the constitution of the Churches of England be not of Christs, that is of the Apostolique primitive frame, it is of man, of Antichrist, & so woe be to them that doe not Separate from it.

2. Secondly, your ministerie is not of the Apostolique primitive institution, but framed according to mans invention which is proved thus, Heb. 5. 4. 5. Levit. 8. compared with Elay. 66. 10. 21. Act. 6. 3-6. & Act. 14. 23.

1. The true ministerie of the Apostolique institution was by election, approbation, & ordination of that particular holy people wherto they did administer.

The ministry of the assemblies of England is not so, but after the invention of man.

Therfor the ministerie of the assemblies is not the true ministration of the Apostolique institution, but devised by man.

The major is proved by the former scriptures, for as that only was the true priesthood which Moses by the commaundement of the L. appointed in the old testamēt & therfor that of Ieroboams was false, 1. King. 12. 31. & 2. Chron. 13. 9. So is the new Testament that is only the true ministerie which is of the Apostolique institution, viz: by election, ordination, approbation, of that faithful & holy people wherto they administer.

The minor is evident: For the ministerie of England, viz: the Pylacie, Priesthood, & Deaconry, like three unclean Spirits proceed out of the mouth of the beast, that is are by the Authority of the Romane Empyre established; Revel. 16. 15. out of the mouth of the false Prophet, that is are by Authority of the Pope of Rome established; & out of the mouth of the Dragon, that is are by the Authority of Sadan himself established: For ther is not a minister in England Elected by that faithful people wher he administreth, but is chosen by a profane mixt people, if he be chosen, & law doth not allow such election: he is approved & ordeyned by Antichrist himself, coming out of the mouth of the false Prophets the Prelates of the Land.

2. Again, from that ministerie which is not of the Apostolique institution, but of mans invention must all the good Christians make Separation, Deut. 13. 3. Math. 7. 15. 2.

(.) (.)

Twelfth

146
Timoth. 3. 1. Revel. 14. 9. 2. Corinth. 11. 13-15. Revel. 2. 2.

The Ministerie of England is not of the Apostolique institution, but of mans invention.

Therefore all good Christians must make Separation from the Ministerie of England. The Major is proved thus: as in the old Testament Moses commaundeth not to hearken to false Prophets, Ezechiah endeavoreth to draw the people from Ieroboams Preists, So in the new Testament Christ willethe to take heed of false Prophets, Paull willethe to turne away from such, & a woe is threatned by Iohn to al that receive the beatts mark from his Ministers.

Thirdly your worship is not of the Apostolique primitive institution, but is invented by man & so is Antichristian; as may be proved thus, Act. 2. 4. 11. 42. & 10. 46. & 19. 6. Rom. 8. 26. 1. Cor. 12. 7. & 14. 15. 26.

1. The true worship of the Apostolique institution proceeded meerly from the Spirit having no outward help of devised formes of prayers, exhortations, psalmes, & Ceremonies.

The worship of the English assemblies proceedeth out of the Servicebook in devised formes of prayers, exhortations, & psalmes, & other Ceremonies.

Therfor the worship of the English assemblies is not the true worship of the Apostolique institution, but is invented by man.

The major is manifest by the places alledged; For vppon the day of Pentecost the Apostles had the holy Ghost given them in the shape of fiery & cloven tongues, & ther vppon they spake as the holy Ghost gave them utterance, manifesting the Spirit to the hearers, & so was it with the Gentis afterward when the holy Ghost came vppon them, & since that tyme all the churches of the Apostolique institutio worshipped alither the same manner, for al Churches worshipped after one manner, 1. Cor. 16. 1. & 14. 36. 37. & 11. 2. 16. wher note that if devised formes of prayers, psalmes, exhortations, were Gods ordināces, the Apostles would have delivered them to the Churches, & they should have received vppon the day of Pentecost fiery bookes aswel as fiery tongs.

The minor is evident & needeth no proof. Ergo.

2. Again: From that worship which is invented by man, & not of the Apostolique institution must al the good Christians Separate, Col. 2. 20-23. Mat. 15. 9. Levit. 10. 1. 2. compared with Act. 2. 3.

The worship of the English assemblies is invented by man, & not of the Apostolique institution.

Therfor from the worship of the English assemblies ought al good Christians to Separate.

The major is proved thus: For seing the worship of the assemblies is wil-worship, vaine-worship, devised by man, not kindled with the true living fire which came downe from heaven vppon the primitive Church, but with such a strange fire as Nadab and Abihu offered withal, therfor it is idolatry & so to be Separated from.

4. Fourthly, the Government of the assemblies is Antichristian by the confessio of themselves, & therein can no good Christian joyne, except it be lawful for a good Christian which is or ought to be a Subject of Christs Kingdom which is his visible Church, to submit to the viter enemy of Chr. & to his authority, which what is it els but to bee a

traytor

157
traytor against the L. Iesus; yet for further proof I reason thus from these places, Act. 14.
23. & 20. 23. Phillip. 1. 1. 1. Pet. 5. 1-4.

1. The Government of the primitive Apostolique institution was by a Colledge of pastors, or presbytery.

The Government of the English assemblies is by an Antichristian prelate & his Officers.

Therfor the Government of the English assemblies is not the primitive Apostolique Government.

The major is evident thus : For the Apostles instituted Elders by the election of the Saints to oversee the Church & feed the Flock of one particular visible Church only, as is manifest among the Ephesians, Philippians, Hebrues, & al Churches.

The minor is evident; For the Prelates & ther officers are not those Christian Bishops of the Apostolique institution, elected by & placed over one particular Church of the Saynts; but are a devised Tyrannical Lordship ruling hundreths of parishes by ther owne devised Canons. Ergo.

2. Again: From the Government which is devised by man in the Church, & so is Antichristian, & which is not of the Apostolique institution must al good Christians Seperate. Luk. 19. 27. 1. Cor. 7. 23. Revel. 14. 9.

The Government of the English assemblies is not of the Apostolique institution, but is devised by man & Antichristian.

Therfor, from the Government of the English assemblies must al good Christians Seperate.

The major is manifest by the places alledged, for seing Christ Iesus only must reigne in the harts of the faythful by his owne officers & lawes: therfor good Christians must only submit to his officers, & if they submit to any new officers devised by man, Christ saith he wil have the slayne, they are the Servants of men, & obeying the Antichristian bealt have a woe threatned against them.

Thus brethren have I written vnto you according to your request, & Mr. K. his direction proofes of those two points which you expect: & that in 4. mayne transgressions in the English assemblies, viz: in the constitution, ministerie, worship, & Government of them : I pray you brethren keep the copie I send you safe, & let Mr. K. have a transcript of it, & if it please him to answer, I will be ready to explaine matters more fully if ther be any ambiguity, & to confirme matters doubtful & that especialy for your establishment in the truth: which now blessed be the Lord is so evident that al the men vpon earth with ther learning can never be able to obscure it: Brethren I beseech you grow in grace & in the knowledg of our Lord Iesus Christ, to whome bee praise in his Church throughout all generations, Amen.

Your Brother in the Fayth
John Smyth.

746
Timoth. 3. 5. Revel. 14. 9. 2. Corinth. 12. 13—15. Revel. 2. 2.

The Ministerie of England is not of the Apostolique institution, but of mans invention.

Therefore all good Christians must make Separation from the Ministerie of England.

The Major is proved thus: as in the old Testament Moses commaundeth not to hearken to false Prophets, Ezechiah endeavoreth to draw the people from Ieroboams Preists, So in the new Testament Christ willeth to take heed of false Prophets, Paull willeth to turne away from such, & a woe is threatned by Iohn to al that receive the beastes mark from his Ministers.

Thirdly, your worship is not of the Apostolique primitive institution, but is invented by man & so is Antichristian; as may be proved thus, Act. 2. 4. 11. 42. & 10. 46. & 19. 6. Rom. 8. 26. 1. Cor. 12. 7. & 14. 15. 26.

1. The true worship of the Apostolique institution proceeded meerly from the Spirit having no outward help of devised formes of prayers, exhortations, psalmes, & Ceremonies.

The worship of the English assemblies proceedeth out of the Servicebook in devised formes of prayers, exhortations, & psalmes, & other Ceremonies.

Therfor the worship of the English assemblies is not the true worship of the Apostolique institution, but is invented by man.

The major is manifest by the places alledged; For vpon the day of Pentecost the Apostles had the holy Ghost given them in the shape of fiery & cloven tongues, & therupon they spake as the holy Ghost gave them utterance, manifesting the Spirit to the hearers, & so was it with the Gentis afterward when the holy Ghost came vpon them, & since that tyme all the churches of the Apostolique institution worshipped alither the same manner, for al Churches worshipped after one manner, 1. Cor. 16. 1. & 14. 36. 37. & 11. 2. 16. wiser note that if devised formes of prayers, psalmes, exhortations, were Gods ordinances, the Apostles would have delivered them to the Churches, & they should have received vpon the day of Pentecost fiery bookes aswell as fiery tongues.

The minor is evident & needeth no proof. Ergo.

2. Againest From that worship which is invented by man, & not of the Apostolique institution must al the good Christians Separate, Col. 2. 20—23. Mat. 15. 9. Levit. 10. 1. 2. compared with Act. 2. 3.

The worship of the English assemblies is invented by man, & not of the Apostolique institution.

Therfor from the worship of the English assemblies ought al good Christians to Separate.

The major is proved thus: For seing the worship of the assemblies is wil-worship, vaine-worship, devised by man, not kindled with the true living fire which came downe from heaven vpon the primitive Church, but with such a straunge fire as Nadab and Abihu offered withal, therfor it is idolatry & so to be Separated from.

4. Fourthly, the Governement of the assemblies is Antichristian by the confessiō of themselves, & therein can no good Christian joyne, except it be lawful for a good Christian which is or ought to be a Subject of Christs Kingdom which is his visible Church, to submit to the viter enemy of Chr. & to his authority, which what is it els but to bee a traitor.

157
traytor against the L. Iesus; yet for further proof I reason thus from these places, Act. 14.
23. & 20. 23. Phillip. 1. 1. 1. Pet. 5. 1-4.

1. The Government of the primitive Apostolique institution was by a Colledge of pastors, or presbytery.

The Government of the English assemblies is by an Antichristian prelate & his Officers.

Therfor the Government of the English assemblies is not the primitive Apostolique Government.

The major is evident thus : For the Apostles instituted Elders by the election of the Saints to oversee the Church & feed the Flock of one particular visible Church only, as is manifest among the Ephesians, Philippians, Hebrewes, & al Churches.

The minor is evident: For the Prelates & ther officers are not those Christian Bishops of the Apostolique institution, elected by & placed over one particular Church of the Saynts, but are a devised Tyrannical Lordship ruling hundreths of parishes by ther owne devised Canons. Ergo.

2. Again: From the Government which is devised by man in the Church, & so is Antichritian, & which is not of the Apostolique institution must al good Christians Seperate. Luk. 19. 27. 1. Cor. 7. 23. Revel. 14. 9.

The Government of the English assemblies is not of the Apostolique institution, but is devised by man & Antichritian.

Therfor, from the Government of the English assemblies must al good Christians Seperate.

The major is manifest by the places alledged, for seing Christ Iesus only must reigne in the harts of the faythful by his owne officers & lawes: therfor good Christians must only submit to his officers, & if they submit to any new officers devised by man, Christ saith he wil have thē slayne, they are the Servants of men, & obeying the Antichristian bealt have a woe threatned against them.

Thus brethren have I written vnto you according to your request, & Mr. K. his direction proofes of those two points which you expect: & that in 4. mayne transgressions in the English assemblies, viz: in the constitution, ministerie, worship, & Government of them : I pray you brethren keep the copie I send you safe, & let Mr. K. have a transcript of it, & if it please him to answer, I will be ready to explaine matters more fully if ther be any ambiguity, & to confirme matters doubtful & that especially for your establishment in the truth: which now blessed be the Lord is so evident that al the men vpon earth with ther learning can never be able to obscure it: Brethren I beseech you grow in grace & in the knowledg of our Lord Iesus Christ, to whome bee praise in his Church throughout all generations, Amen.

Your Brother in the Fayth
John Smyth.

The Printer to the Reader.

Though in this treatise ther be divers Lettres, either wanting, or superfluous, or misplaced, or changed, by reason whereof some words are corrupted : yet bicause English men can easily help that fault, I thought it needlesse to put them in these Errata : Only these foure great oversights I desire may be corrected, pag. 41. Lin. 1. for: Church by the Presbytery, read, Church to the Presbytery. pag. 75. Lin. 44. after the last words, read, So in the New Testament. pag. 128. Lin. 32. For Religion is &c. read, Religion is. herefy: if this argument be false then is yours false. pag. 128. Lin. 34. For is lo, read, become. The lesser faults I desire the Reader to pardon.

"I published a little Method not long since intitled
Principles & Differences, etc." p. 11.

"that which I lately published concerning the
Differences of the Churches of the Separation, etc." p. 69.

"The truths which he calleth Provinistial we justify from
the Holy Scriptures." p. 8.

"The truth, which blasphemously he proclaime
daily in his pulpit to be Provinistia, etc." p. 101.

"You say we are not to be heard, because (as Provinists)
we speak our own fantasies. . . Well, Mr. Bern. I say no
more for this point, but this, that every Calvinist must
give sentence whether you or we have the truth." p. 109.

"Provinistia - as you call it - which I have already de-
clared to be the undoubted truth of God." p. 135.

"The true form which is the covenant to walk in of
God's wayes". p. 142.

Long Doubting etc. 5, 128, 134. Currency conference, etc.
power in ye Clerk. 37, 41, a democratic. 54, 55,
power to correct her officers, 39,

As to woman's speech or silence in Y Clerk, 69.

Answer to this doctrine of 47 Elders 67.

the final statement about power betⁿ Clerk & Elders, 69.

to this date no Baptist: 13, 35, 79, 117.

Clerks of Establishment false clerks, 87.

"forward puntans", 96; Puntans so called. 106.

he received Orders from Bp. Wickham. where,

Chosen fellow of X^s. Coll. Cam. 102.

his peculiar views about Scriptures, etc. 105.

does not disclaim the name of Brownist, 109, 135.

Clerk has power to elect officers for divine offices. 112, 115.

What ordination is, 113.

Respect of Separation towards magistrates, etc. 118, 119.

Separation: notice ye Clerk's report. 123.

Silence of Universities & of Divines to be esteemed as such, 124.

p. 54, The church a democracy.

Sir W. Parnes. 2,

Hildesheim. 2. 124,

Dißten. 3.

Rob. Southw. 4.

Whipte, 5.

Clapham. 5.

Ainsworth, i, 11, 16, 23, 28, 35, 40, 67, 68, 69, 71, 105, 117, 121,

Jacob. 124.

Medwell. 124. 127.

Giffard. 124,

Junius. 127.

Whittaker. 127.

Allison. 127.

Cantwiler. 127.

James. 127.

Roger. 127.

H. Smyth. 127.

Wilber. 127.

Bolton. 128.

Starrism. 128,

Murphy. 128.

Loluen. 128,

Burnett. 128,

Barnes. 134, 135,

Merburne. 135,

Long Doubting etc. 5, 128, 134. Currenty conference, etc.
power in ye Clch. 37, 41, a democratic, 54, 55,
power to correct her officers, 39.

As to woman's speech or silence in ye Clch, 69.

Amosworth's doctrine of 49 Elders. 67.

the final statement about power betⁿ Clch & Elders, 69.

to this date no Baptist: 13, 35, 79, 117.

Clchs of Establishment false Clchs, 87.

"forward puntans," 96; Puntans so called. 108.

he received Orders from Bp. Wickham. where

Cherem fellow of X^s. Coll. Cam. 102.

his peculiar views about Scriptures, etc. 105.

does not disclaim the name of Punitist, 109, 135.

Clch has power to elect approve & ordain officers. 112, 115.

what ordination is, 113.

Respect of Separation toward magistrates, etc. 118, 119.

Separation until ye Clch's repent. 123.

Silence of Universities & of Divines to be esteemed as such, 127.

p. 54, The church a democracy.
Sir W. Parnes, 2,
Hildesheim, 2, 124,

Disten, 3.

Rob. Southw., 4.

Whipte, 5.

Clapham, 5.

Ainsworth, i, 11, 16, 23, 26, 35, 40, 67, 68, 69, 71, 105, 117, 121,

Lacob, 124.

Medwell, 124, 127.

Giffard, 124,

Lunins, 127.

Whittaker, 127.

Allison, 127.

Cantwington, 127.

James, 127.

Rogers, 127.

H. Smyth, 127.

Wilkes, 127.

Bolton, 128.

Starrison, 128,

Murphy, 128.

Lolius, 128,

Burnett, 128,

Barnes, 134, 135,

Mervin, 135,